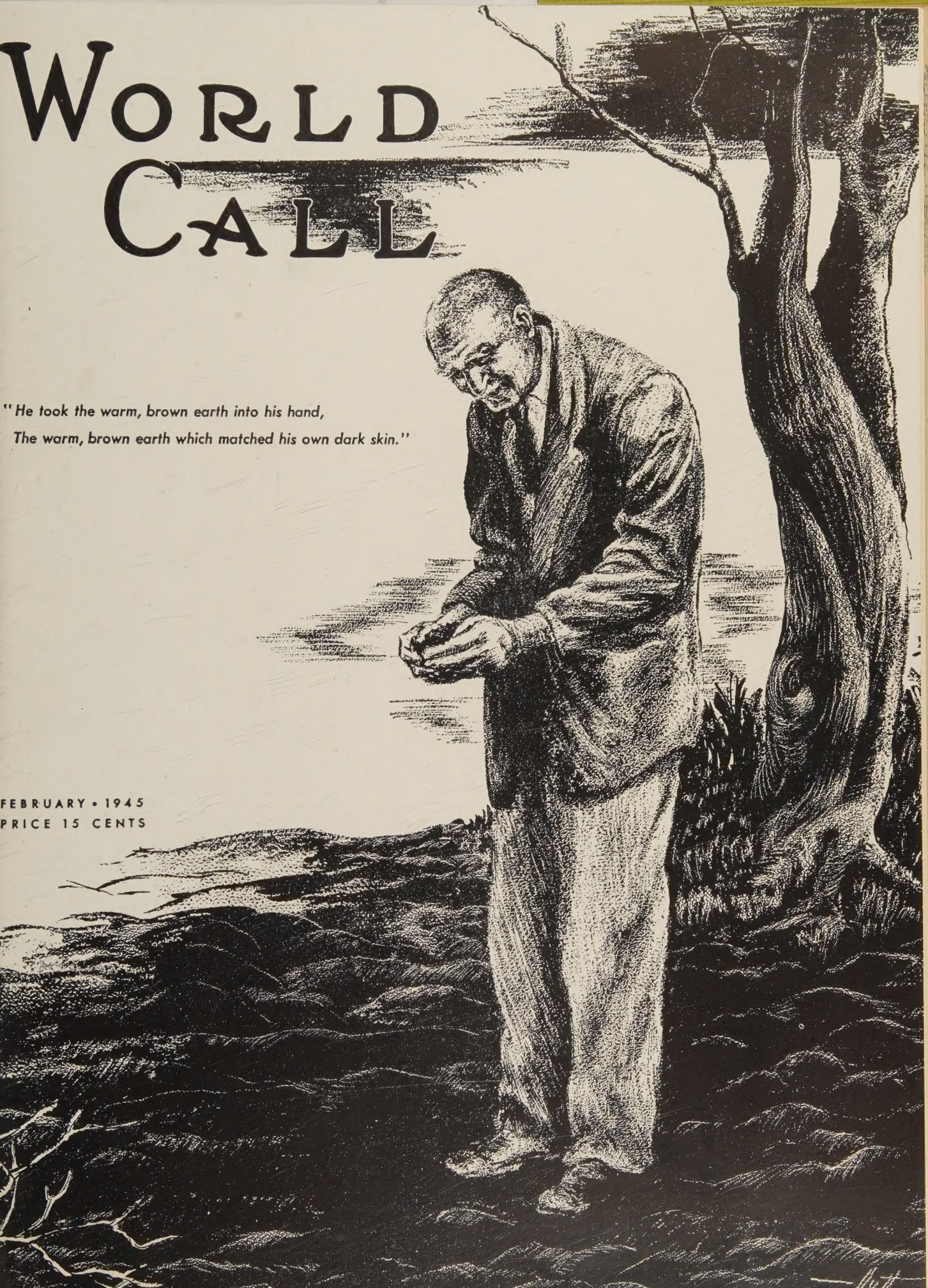
WORLD CALL



"He took the warm, brown earth into his hand,
The warm, brown earth which matched his own dark skin."

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World Call

VOLUME XXVII FEBRUARY, 1945 No. 2

Contents

Editorials ---------- 3

A Strange American Home ---------- 8

Articles

Dedication of Purpose, *by Dwight E. Stevenson* -- 5

Our Times Are in His Hand, *by A. G. Henderson, M.D.* ---------- 7

Collectivism and Christianity, *by William A. Shullenberger* ---------- 9

Protestant Strategy for Brotherhood, *by Sterling W. Brown* ---------- 11

British Church Life in Wartime, *by Principal William Robinson* ---------- 12

Negro Women in Industry, *by Coralie Allen Miller* 13

Watching the Good Neighbor Policy Work, *by Mae Yoho Ward* ---------- 15

These Are Our Children, *by L. K. Bishop* ---------- 17

Healing Is Our Aim, *by Leslie B. Moss* ---------- 19

Looking Ahead With China, *by Edwin Marx* ---- 20

The Bible in American History ---------- 21

"Gung Ho" Workers Raise Health Standards ---- 22

News of the World

Social Trends, *by James A. Crain* ---------- 16

Rural Demonstration Center in Jamaica, *by Archie Allan* ---------- 23

Classroom and Campus, *Edited by John L. Davis* -- 24

World Call News Room ---------- 28

Echoes From Everywhere ---------- 32

In Memoriam ---------- 33

Home Missions in Mexico, *by Ruth Leslie* ---------- 34

The Child in Tahiti, *by Charles Vernier* ---------- 36

Unified Promotion Receipts ---------- 40

Departments

Book Chat, *by C. E. Lemmon* ---------- 10

With Hearts Aflame, *by Doris Clore Demaree* ---- 27

Women and World Highways ---------- 29

For Adult Missionary Groups ---------- 30

Youth and Missions ---------- 31

Missionary Worship Service ---------- 32

Hidden Answers ---------- 33

Books Received ---------- 38

Circulation Corner

In Times Like These

Printers and mailmen become soldiers and sailors.
Trains give priority to them and their guns.
If sometimes your paper is long overdue,
Please wait for a while before sending complaints.
Join with new printers and mailmen and us
In patient forbearance and mutual trust
That before very long these times will be changed
And WORLD CALL will be prompt at your door every month.

Today I received for the first time in a legion of months WORLD CALL, and it was chewed more joyously than a steak would be.

Thank you very much for this courtesy. Being within a thousands yards of German lines and able to read news of my home churches is one of the miracles of war. There is a tremendous job to be done over here and I am glad to be one of the four hundred Disciples ministers in the service. There are no atheists on or near the front lines, and I believe very few in all our army.

—JAMES R. UHLER, Chaplain.

Somewhere in Italy.

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

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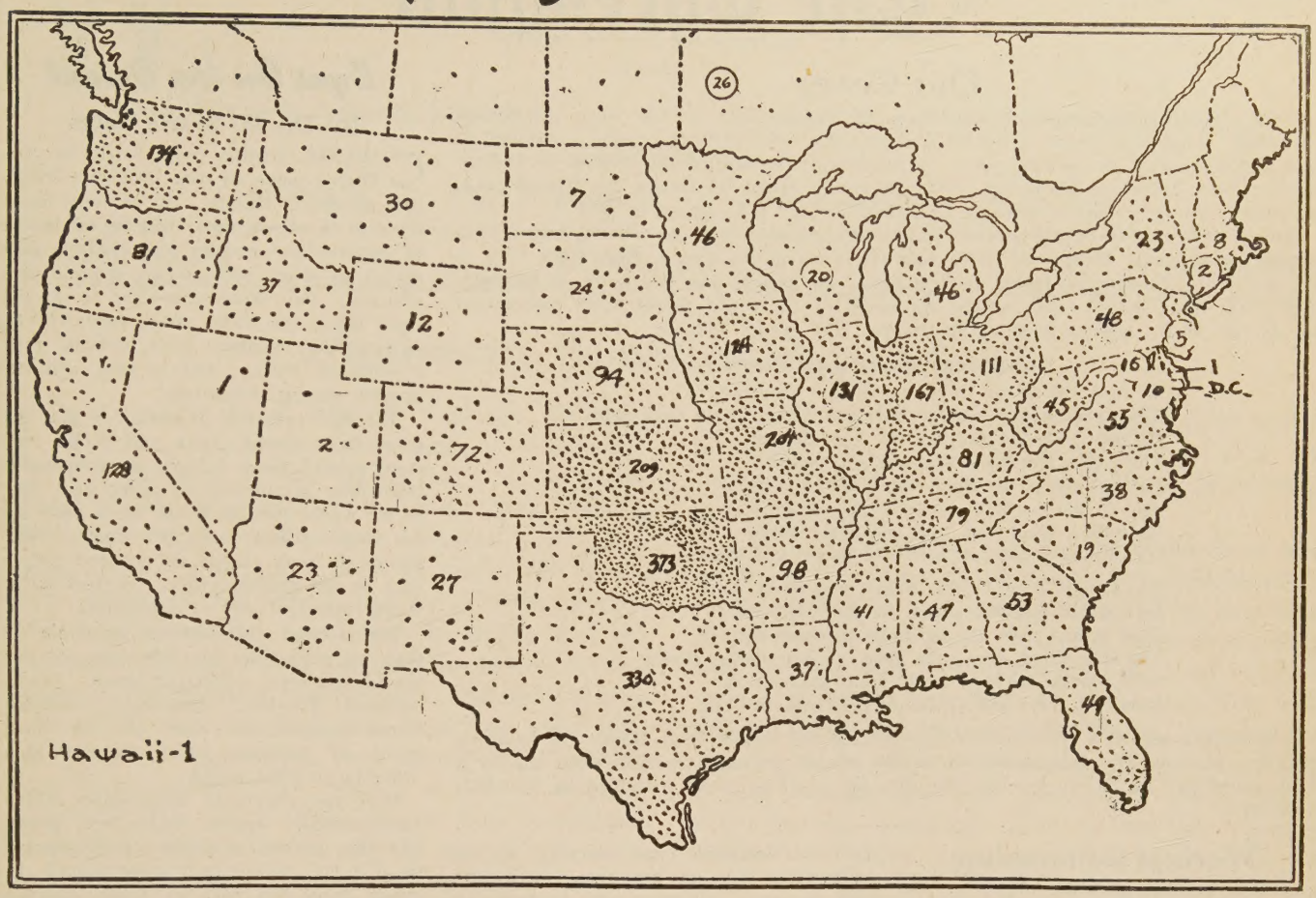
The Map of Indelible Dots



Church Extension From the Beginning, October 1, 1888

The above map shows 3,278 places where churches have been built with the aid of loans from the Board of Church Extension. Oklahoma leads and Texas is second. Where is your state in the procession?

These loans total $11,798,573.00. The estimated value of the properties acquired by aid of these loans is $38,000,000.00.

PARSONAGES—During 1944, 45 churches were promised loans totaling $207,436.00 with which to buy parsonages—another all-time record.

Every church should own a home for its minister.
Why wait? BUY NOW with the aid of a loan from

BOARD OF CHURCH EXTENSION

Missions Building **Indianapolis 7, Indiana**

The Threshold

Our Cover

THE COVER illustration of this issue of WORLD CALL is the work of Gorhea Offutt, a talented young artist of Indianapolis. Miss Offutt is now a student at Butler University. For several years she studied at the Herron Art School of Indianapolis. Once before, in November, 1942, she drew a cover illustration for WORLD CALL, an artist's interpretation of Georgia Harkness' poem, "The Agony of God."

The picture on this month's cover is an interpretation done on scratch board of a sonnet by Graziella Maggio of 1935 Andrews Avenue, the Bronx, New York City, a student at the Washington Irving High School. The sonnet won first prize—a hundred-dollar war bond—in an essay contest sponsored by the Grant Street Boys Association on the life of Dr. George Washington Carver. The sonnet follows:

For George Washington Carver

He took the warm, brown earth into his hand,
The warm, brown earth which matched his own dark skin.
He closed his fist and felt the heat expand,
The heat a Southern sun had put therein.
He took the pure bright colors of the earth
And to the world he made a gift of them.
He took a plant men said had little worth
And found a use for fruit and leaves and stem.

But though he did these things and many more,
He did not take the praise, instead disclosed
That it had been the hand of God that tore
The lock which keeps the Book of Knowledge closed.
Good fertile fields he made from useless sod—
This man with willing hands and faith in God.

The editors regard as particularly appropriate for Brotherhood Month the bringing together of these two interpretations of the life of a great American—the one by a high school girl of Italian descent, the other by a gifted young artist of Dr. Carver's own race.

Week of Compassion

February 18-25 will be known as the Week of Compassion among Disciples of Christ. Several articles in this issue of WORLD CALL are interpretive of the causes which give meaning to this important week of emphasis upon Christian world stewardship. Our January issue carried an illustrated section dealing with the Week of Compassion. It is hoped that every church of the brotherhood will give to its members the opportunity to participate in this fellowship.

Y.M.C.A. Volume

The Association Press, 347 Madison Ave., New York 17, N. Y., has published an important volume under the title of *History of Y.M.C.A.—Church Relations in the United States.* This book, which sells for $2.00, does well what its title implies. S. Wirt Wiley, the author, has done a scholarly and valuable piece of work in tracing the relations of this great Christian Association to the churches from 1851 down to the present date, and makes a good case for his contention that the major objectives of the Y.M.C.A. and of the churches have always been in harmony.

Year Book Delay

H. B. Holloway, executive secretary of the Year Book Publication Committee, has announced that publication of the 1944 Year Book of Disciples of Christ has been delayed because of difficulties met by the printers in getting the necessary paper from the paper mill. The mill was hindered from carrying out its obligations by government restrictions due to war conditions. It is expected that the Year Book will be ready for distribution early in February.

Attention is called to the fact that the cost of the Year Book has been increased. The cost of the 1944 Year Book is $1.00 in paper binding and $1.50 in cloth binding. Orders should be sent to the Year Book Publication Committee, 222 S. Downey Ave., Indianapolis 7, Indiana.

Willkie Tribute Available

United China Relief, 1790 Broadway, New York 19, N. Y., has announced that it will make available to those desiring them attractively printed copies of the notable tribute to the late Wendell Willkie delivered by Dr. John S. Bonnell at the funeral services held in New York on October 10.

Seminar for Directors

The first national seminar ever planned for local church directors of Christian education will be held at Wooster College, Wooster, Ohio, July 25 to August 3, under the sponsorship of the International Council of Religious Education, it has been announced by Dr. Herman J. Sweet, director of leadership education and church school administration for the Council.

Further information may be had from the International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois.

Eyes On the Orient

By Dr. M. Searle Bates

COMING months will raise in the Orient some of the problems which now appear in Europe. In our own country and in others there will be advocates of imperialism—usually well clothed; and agents of stark self-interest, private and national. Can those who want to do the right thing for world peace prevail? In part, *if* they combine their idealism with a sense of reality, and *if* they will cooperate among themselves.

The first principle of action is that we must have sound goals and make real steps toward them, without insisting upon immediate attainment of every goal just as we would picture it—or we'll pack up our blue dishes and run home. That failure to play except on our own terms may be the greater crime. Perfectionism is the practical ally of selfishness.

The second interlocking principle is that we recognize the difficulties in our varied and even conflicting goals. Peace, national freedom, democracy, international cooperation: they are an ideal group of purposes which support each other in an ideal world.

Will you cooperate with states which fundamentally oppose democracy, peace, and the national freedom of neighbors? Or will you refuse such cooperation? In either case, the goal of peace requires compromise. The right view is to set the course as fairly as we can, making conditions favorable for progress while guaranteeing for the Orient and for the world that interval and hope of security which are the basic requirements. But achievement is a continuing task.

The third principle of action, inseparable from the first two, is collaboration with allies in the war and in the peace settlement. If the war is not won decisively by the United Nations, the whole outlook is set for prompt renewal. If the collaboration is not continued into the peace settlement, the same prospect looms. Of course collaboration with major allies ought to be drawn to the highest practicable level; of course it ought to be broadened to give a fair voice to other states. But if Senator X demands the independence of Kamchatka (not of Puerto Rico), does he intend war against them? Are the Senator's folks willing to state their desires in a way that shows they value the actual relationship with two hundred million persons as much as their own opinions in an issue secondary and debatable, even if important? *How* is Russia to be influenced toward cooperation in Europe and in Asia?

On issues like these does peace in the Orient depend. The indifference, the impatience, or the unwisdom of you and me affects not only the destiny of our own land, but the welfare, even the survival, of millions upon the islands and the continent of Asia.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* Jessie M. Trout, *National World Call Secretary*

Contributing Editors

C. E. Lemmon Edgar DeWitt Jones James A. Crain John L. Davis

VOLUME XXVII FEBRUARY, 1945 NUMBER 2

American, Scientist, Man of God

ON JANUARY 5, 1943, at Tuskegee Institute, Tuskegee, Alabama, there died one of the truly great men of our generation. Seventy-nine years before—sometime in the year 1864—George Washington Carver was born in Diamond Grove, Missouri. In the intervening years all manner of honors and distinctions had come to this son of slave parents. The Spingarn Medal, the Roosevelt Medal, and the Plaque for Distinguished Service awarded by the International Federation of Architects, Engineers, Chemists and Technicians had been conferred upon him. He had been accorded the rare distinction of election as a Fellow of the Royal Society of Arts of London, England. His efforts had brought him recognition from official leaders of his adopted state of Alabama, and members of the American Congress had listened to his simple story of the results of his research, forgetting in their eager interest that the hour for adjournment had passed. And when he died, his state of Missouri asked of Alabama, without avail, for the honor of interring his remains in his native Ozark hills. It is small wonder that a British editor said that, if asked what man with the poorest start in life had made the most of it in the end, he would have to name this black boy who was born without a name.

THE story of Doctor Carver has been told by many and will be told again and again as long as there is an America—as long as there is a humanity. Nowhere, in our opinion, has this great American scientist's life been interpreted with greater sympathy, artistry and insight than in the recent volume, *Dr. George Washington Carver, Scientist,* by Shirley Graham and George D. Lipscomb.

It is interesting to compare the Graham-Lipscomb volume with the earlier excellent biography by Rackham Holt. The latter is perhaps the more factual of the two, more concerned with an orderly, comprehensive account of the unfolding events of Doctor Carver's career. The book by Miss Graham and Mr. Lipscomb, on the other hand, seems with somewhat superior discernment to lay hold on those events and circumstances which were to influence most the trends of the man's life. These they so illuminate with quick flashes of insight that the reader cannot fail to sense the quality of the man and to move forward in spiritual step with him.

In this remarkably moving biography there are, we believe, passages which no one but Negroes could write; at least, no one whose feeling for the American Negro derives from any relationship more remote than that of living with him and sharing the most intimate aspects of his life. An example is the simplicity with which the authors picture Aunt Mariah showing the boy his cot in one corner behind a homemade screen in her humble, one-room home—her "spare room" which he was to occupy. Here it was that "George learned how three people can live together in one room, and how faith, hope and love can fill that room."

In this book there are rare touches of humor of the most delicate and subtle sort. For instance, there is the comment on Aunt Mariah's husband:

"Had Andrew Watkins been born a white man, he would assuredly have been a 'country gentleman,' a 'gentleman of leisure.' Truly, he was one of 'God's gentle men,' soft of voice, courtly in manners, charming in every attitude. But—Uncle Andy drank! And so he never kept a steady job. The burden of the household fell upon Aunt Mariah's competent shoulders. She 'took in washing' and faced the world with calm assurance."

The story of Doctor Carver's reverent bearing as one ever conscious of the presence of the Father-Creator is told with sympathy and appreciation. It was a triumph of art and logic to associate the beginnings of that reverence with a single meeting of a little colored boy of ten and a gentle, God-seeing Swiss vineyard keeper who patted the lad's tiny brown hand, calling it the "hand of the gardener" whose "touch brings life," and who bade the timid boy to "work with God"—this great God of all the earth—who "is *your* father." It is incidents like this that make the reader feel that Miss Graham and Mr. Lipscomb in their biography have somehow touched upon some of the most significant facts in the life of this truly great American, scientist and man of God.

**Dr. George Washington Carver, Scientist,* by Shirley Graham and George Lipscomb. Julian Messner Inc., New York. $2.50.

Toward Christian Unity and Cooperation

WE CALL attention to the excellent summary statement on "British Church Life in Wartime" by Dr. William Robinson, which appears in this issue of WORLD CALL. Dr. Robinson, who is Principal of Overdale College, is well known to American Disciples. He visited many of our churches and met hundreds of our people some years ago when he came to the International Convention of Disciples of Christ as a fraternal delegate of the Churches of Christ in Great Britain. Some of our people have been associated with him also in some of the great ecumenical conferences such as the World Conference on Faith and Order held in Edinburgh in 1937. Those who know him respect and honor him for his acknowledged scholarship, his intellectual integrity, and his warm, radiant personality.

Dr. Robinson's American friends will read with keen interest his comments on the trends toward closer cooperation and unity among the churches of Great Britain. They will rejoice to learn of the association of our British brethren in developing the pattern of Protestant interchurch cooperation in that country. It is significant that Dr. Robinson and his associates are concerned with various possibilities of Christian cooperation and are not hesitating to explore them. Thus, British Disciples have an honorable place both in the Federal Free Church Council and in the new British Council of Churches. Also, it is noted that through their cooperative bodies the Protestant churches have found opportunities for contact with the Roman Catholic Church "on matters of social witness."

Dr. Robinson ascribes much of the impetus given to this growing interchurch cooperation to the war, and he recognizes that many of the hopes of the more optimistic may not be realized in the postwar period. Nevertheless, he affirms with a note of confidence:

"Whatever happens after the war, it is, I think, certain that we will not return to our old isolationism among the churches."

WE WONDER whether it would be possible to speak with similar conviction concerning the churches of the United States. Will they be willing to sacrifice something of their old isolationism for the sake of meeting needs of tomorrow which are certain to be so tremendous that they can only dismay a group of divided, contending churches? Are our American churches and our American Christians still so remote from world suffering and from the social upheaval which threatens civilization itself that they fail to see the opportunity for a united church?

People who know the situation in Europe say without equivocation that any approach from American Christians other than upon a cooperative basis would be useless. Yet, to our knowledge, there are those who are thinking of the extremity of Europe as offering an opportunity for a sectarian approach on the part of denominational fragments of the body of Christ. Fortunately, the plans of the leading Protestant communions of America do not fit into any such sectarian pattern. Through the World Council of Churches and the Church Committee on Overseas Relief and Reconstruction the ministry will in the main be carried on together. This, we believe, is in full accord with the deep convictions and desires of the people of the churches of America.

The Old World and the New

DOCTOR A. L. WARNSHUIS returned late in 1944 from one of the most significant missions made by any churchman in recent years. Representing the American Section of the World Council of Churches and the Church Committee on Overseas Relief and Reconstruction, as well as undertaking specific assignments on behalf of numerous denominational groups, his journey took him seventeen thousand miles by air. He spent considerable time in Great Britain, France and Switzerland. He had the opportunity not previously afforded in like degree to any American churchman to confer, not only with Christian leaders in these countries, but also with those from enemy and occupied lands. Dr. Warnshuis' wide acquaintance and experience over a long period of years as a secretary of the International Missionary Council, from which position he recently retired, serve to make him an unusually trustworthy observer. Friends to whom he brought initial, fragmentary reports of his mission late in December were particularly impressed by his concern over the vast differences in experience, philosophy and outlook which separate Europeans from Americans. Coming back to America was, he reported, like passing from one world to another—and not from an old world to a new, but *from a new world to an old world intent on holding onto its Victorian ideals and privileges.*

AMONG many distressing and disturbing experiences which came to this representative of American churches there were those which brought reassurance, as well. There was the opportunity to witness revived interest in the Bible, the renewed concern of the people of the churches for social service, and the new discovery that Christ reigns in human life. There was also the fact that the people everywhere are attentive when the Christian message is considered—that there is evangelistic opportunity. Apparent, too, was the sense of ecumenical reality—the sense of essential Christian fellowship with those across the seas.

From this, as from other authentic reports, it is evident that, though the churches of Europe have suffered widespread and tragic loss, their experiences have not been wholly without gain. Religion and life itself, in the presence of death and destruction, have taken on new meaning and vitality. Smugness and cocksureness are gone. A new sense of proportions has been achieved. To those who look on it from without, it is, indeed, like looking upon a new world.

Dedication of Purpose

By DWIGHT E. STEVENSON*

HOW many Christians sit down at the Lord's Table on a day of universal communion, such as World-Wide Communion Sunday? Let us seat them in a single pew. How long would that pew have to be? Allowing two and a half feet for each person, that communion pew will circle the earth eleven times! That human band is exactly as wide as the number of persons who sat at the Last Supper after Judas had deserted.

There may be cause for exulting in the expansion of Christianity, so graphically pictured; but there is also cause for contrition. One might think that a band of human hearts so wide and so long would have been able to hold our world together, but our world is in fragments. One might suppose that so many Christians could have won the loyalties of humanity to the code of Christ, but our world has gone after the code of Caesar. It has grown increasingly pagan, moving from a sub-Christian morality to a belligerently anti-Christian pattern of conduct.

Early Christians may have been to the Mediterranean world what the soul is to the body, but we must confess that we Christians of the twentieth century have been nothing of the kind. Why is that? The answer is simple: *We are less intense, less in earnest, less devoted in our Christian loyalty than those first Christians.* Their purpose was clear and strong; ours is cloudy and weak. Their purpose was creative and redemptive; ours is so mild that it is barely conformist. Their purpose remade a world; ours has all but lost one.

Within the ranks of church members, we are in desperate need of a dedication of purpose unequalled in recent history. We need that dedication of purpose for at least four reasons:

1. *We need it to hold personalities together.*

Broken minds fill our hospitals and spill over into our common life. There are more than seven hundred thousand patients in mental institutions in the United States today. The armed forces of this country have rejected no less than one million three hundred thousand men because of "psycho-neurosis," and is discharging others at such a rate that three hundred thousand more mental misfits have already been returned to civilian life. Under the pressures of our war-geared civilization, personalities are cracking up!

There are many who believe that this group of extremely disturbed personalities is a symptom of the deep-lying disorganization of the self throughout our whole society.

Why are personalities falling apart? Because forces of the world are pressing upon persons from without instead of rising from within them! Because there is too much mastery of things and powers outside of us and too little self-mastery! Because, in short, life's purpose is weak and the flame of selfhood is dim.

There is in human nature a gnawing hunger for wholeness. When will we learn that a man can be made whole only as he yields up his whims, his appetites, his little goals to a great unifying loyalty?

2. *We need dedication of purpose to create forceful character.*

A divided personality is not without energy; the only trouble lies in the fact that its energies are engaged in a ceaseless inner struggle, a titanic civil war. Power of personality comes from the purposeful focusing of energy. In the Smithsonian Institution in Washington, D. C., there is a huge burning glass, a yard in diameter. The sunshine that falls upon it is common sunshine, but that burning glass can focus it to a tiny point so hot that it will burn through steel plate like a red hot needle piercing tissue paper! What could the energies of any common person not do if they were all united and directed outward toward some great service?

Forceful personalities—Paul, Wesley, Lincoln, Alexander, Napoleon, Hitler—interest us not only for themselves but because they reveal the volcanic energies which lie in all of us. Purpose alone can bring them out.

3. *We need dedication of purpose because character must be transformed.*

It is not enough to unify personalities and to develop force of character. The devil himself may have both these qualities! Purpose can be a very evil thing, as we are learning in the face of a whole host of demonio forces let loose upon our world by cruel men. These men have been quick to seize upon a purposeless age and to pervert its mind to anti-Christian loyalties. Within our generation we have witnessed the resurgence of sub-Christian and anti-Christian moralities. A mild Christian devotion cannot combat them!

Jesus said, "He that gathereth not with me scattereth." That is a good saying to remember now. Our dedication of purpose must be intense and it must be positively Christian. Without this Christian character is a vanishing reality, a spent force.

4. *We need dedication of purpose to Christian ends because we can get a Christian world no other way.*

We cannot create a Christian social order within a nation or a Christian world order between nations without Christian persons. A new world begins within persons.

Will government regulations be able to bring justice to a people who do not want to be just? Will an international police force be able to coerce into a peace a world where there is no cohesive will to peace? It is time that we see that the only lasting human relations are those which are willingly accepted by the persons who compose them.

All the physical forces essential for the making of a new world are at hand, and those forces will only increase the violence of the next explosion, unless we can get the will to justice and to peace functioning in men's spiritual consciousness. If this can be made to happen through the dedication of Christian purpose, it may again be true, as once it was, that "Christians are to the world what the soul is to the body."

*Head of department of religion, Bethany College.

Dr. and Mrs. A. G. Henderson

THE Week of Compassion offers the brotherhood an avenue of expression of its gratitude for the safe arrival of Dr. A. G. Henderson in America after his harrowing experiences of the last four years. The War Prisoners' Aid Committee of the Y.M.C.A., to which he pays tribute here, is one of the causes sharing in this offering.

Starting for Belgian Congo in March 1941, the Hendersons were on the steamer Zam Zam when it was sunk in the South Pacific. Taken aboard a German prison ship, they zigzagged several weeks through the middle Atlantic and finally made their way through the British blockade to land in France. Then they were separated as he reports here and taken to different camps in Germany. Mrs. Henderson was repatriated in June 1942, but Dr. Henderson obtained his freedom through escape from prison camp and into Switzerland a year ago. When eastern France was liberated, he was able to get to Italy, then England, and finally home to Canada in November 1944. A month later Dr. and Mrs. Henderson were in Indianapolis making plans for another start to Congo as soon as possible.

WEEK OF COMPASSION

February 18-25

War-Time Service Fund of Disciples of Christ

Firsthand Information

HAVING been in a German internment camp for two and a half years, I am in a position to give a little firsthand information on the value of the work done by the War Prisoners' Aid Committee of the Y.M.C.A.

I shall never forget June, 1941, when, as a result of broken German promises, I had been cruelly separated from my wife at a German railway station while German movie cameras were wolfishly grinding out a record of the saddest moment of my life. Two months later the first personal news of my wife was brought to me by a Mr. Janssen of the Y.M.C.A. who had just two days before been talking to my wife in her internment camp. My sense of relief and joy was indescribable.

In the ensuing years of enforced confinement I was to learn much more of the invaluable work done by the Y.M.C.A. Study books, reading materials of all kinds, and sports equipment were provided quickly and generously in spite of the difficulties of meeting the various German regulations. I can unhesitatingly say that their efforts helped us to fill our days of monotony with something constructive and helpful. We were assisted in turning our thoughts from our own private troubles and to live in a broader world outside the close confines of our barbed wire enclosure. May the work of the War Prisoners' Aid Committee of the Y.M.C.A. continue to bring purposeful living to the thousands still in the camps!

FRED HENDERSON.

Life is made tolerable in the prison camps of the world through the services of the War Prisoners' Aid Committee of the Young Men's Christian Association.

Our Times Are in His Hands

By A. G. HENDERSON, M.D.*

WHEN as result of the sinking of the *Zamzam* my first term as a missionary in the Belgian Congo was so suddenly interrupted and I was taken with my wife to Germany, I was dazed and confused by the new turn of events. Nevertheless, some of the richest Christian fellowship I ever experienced was during those early days in enemy hands when we had no idea what fate awaited us.

Eventually I found myself in a British Internee Camp in upper Silesia where I was soon given permission to assume responsibility of camp medical officer in which capacity I served for two and a half years along with a British army medical officer who had been captured in Calais. Later on a Belgian doctor of British nationality was interned in our camp; and after the departure of the army doctor, he and I worked together in looking after the health of our fellow internees. He was willing to assume the full responsibility and so I felt that I had had my "innings" at internment and was free to embark on any venture which might bring me my freedom.

In November, 1943, the whole camp of 1,000 internees was transferred from upper Silesia to a small town north of Belfort in France. From this camp a group of fifteen of us escaped the 28th of November by cutting our way through the barbed wire. After three days of walking in rain along side roads we reached the Swiss frontier and again, after a few rather exciting experiences, successfully evaded the German patrols to reach Swiss soil unharmed.

Our long-dreamed-of freedom was soon to be rudely shattered. Although I crossed the frontier with my passport and some American Express travellers checks which I managed to keep concealed during the numerous searches of our effects by the Germans, the possession of these made no difference in getting me my freedom. For six days we were kept in a Swiss prison, in the same cells with the smugglers caught on the border, and were then sent for twenty-eight days to a quarantine camp where living conditions were worse than they had been in Germany. Since Switzerland is not a belligerent, these refugee camps are not visited by the International Red Cross and no Red Cross parcels are given the inmates. Even the British consul was not permitted to see us, had he been inclined to do so, until the twenty-eight-day period had elapsed.

"*Les Anglais*" were unpopular in this camp, as we promptly proceeded to expose the rackets which were depriving us of a large part of what was, after all, a minimum ration allowance. The other refugees, large numbers of whom were Jewish, were afraid to complain of the injustices, as when they did so they were threatened with being sent to the frontier with their fate being left to the Nazis. However, as we had been used to contending verbally with the Germans in our first camps to obtain our rights under the Geneva and Hague Convention, we had no intention of meekly submitting to conditions which we knew were not in accordance with right and justice. Finally, the whole racket was exposed and those guilty of filching the refugees' food were given appropriate punishments. The camp was then closed down and we were sent on to another where conditions were slightly better. Still later I was transferred to another camp which consisted predominantly of German refugees.

Main road through a prisoner of war camp

At last, through the intercession of the British Legation, I was set free to do medical work for the British troops who had been captured in the desert of Africa and had escaped from prison camps in Italy. From this point on I thoroughly enjoyed my stay in Switzerland, as ample opportunity was provided to meet Swiss families in their own homes and I learned to appreciate their way of life. During the skiing season I was still in the refugee camps, but in the summer the British military authorities provided a Swiss guide to teach us mountaineering, a course which I enjoyed to the utmost. Later on, the Swiss National Tourist Office arranged for all the British doctors to visit the spas and health resorts, in the course of which I had a swim in the Rhine while the German sentries patrolled up and down on the opposite bank much to my gloating enjoyment.

In July, 1944, I attended a three-day conference in Geneva of the World Council of Churches and there enjoyed Christian fellowship with several personalities who are well known to those interested in the world scope of Christianity. Dr. Visser t' Hooft, the general secretary of the council, ably led the conference to fresh effort and consecration in view of the tremendous difficulties and yet splendid opportunities which lie ahead.

Finally in September the southern part of the Swiss-French border was cleared of the last remnants of the German army and I was able to leave with a contingent of British soldiers. *Escapees* who have sought refuge in Switzerland are permitted to leave as soon

*Dr. Henderson sailed for Africa on the Zamzam in March, 1941, under appointment as a medical missionary to the Belgian Congo with The United Christian Missionary Society. This article is a summary of his experiences following the sinking of the vessel on April 17, 1941.

as the border is free. On the other hand, those who have entered the country with arms are called *internees* and theoretically must remain there until the end of the war.

The route home led through Southern France, thence across to Italy, where we awaited passage to the United Kingdom. The only glimpse I had of Africa, my original destination in 1941, came as we sailed through the Mediterranean Sea approaching Gibraltar.

After two weeks in London, I was able to get passage home and, more than three years and eight months after sailing on the *Zamzam,* once again saw the shores of my native land. I was met by Mrs. Henderson in Montreal under very different circumstances from our parting under the eyes of a German censor more than two and a half years before.

As with so many experiences of life, we often cannot satisfactorily rationalize the why and the wherefore of them, yet we who call ourselves Christian believe that God in his infinite wisdom can use our apparent defeats to his victorious ends. Many times my faith has been weak and faltering but the knowledge that, after all, God is Father and knows all things, did a tremendous amount to help me in difficult days. It was also strengthening to know of the large body of Christians in Canada and the U. S. A. who were remembering me daily in prayer. In this first opportunity of expressing my thanks, I wish for them all God's richest blessing as I have experienced it.

A Strange American Home

By JOSEPH BOONE HUNTER*

THE picture on this page is a mural painted by Henry Sugimoto, an American artist of Japanese descent who has studied extensively in New York and Paris. Mr. Sugimoto and his family were evacuated from the west coast along with almost 100,000 other American citizens and placed in virtual concentration camps more than two years ago. Mr. Sugimoto has felt that he should put on canvas in the form of murals the experiences and emotions of these Americans whom war hysteria, race prejudice, and economic rivalry singled out as objects of special discrimination.

In this mural Mr. Sugimoto has sketched a typical barrack room. The pieces of furniture—the bench, the table, the baby's pen—are made of rough boards obtained from a pile of scrap lumber. The mother has just received a letter from her soldier husband who is serving in the United States Army, perhaps overseas. On the wall is her service star.

It is hot in the barrack room and the window is open. Through the window one can see the tower from which a Caucasian American soldier guards this American and her neighbors whose only crime is the fact that their ancestors were Japanese. The expression in this young American mother's face reveals perplexity; she is trying to understand what it all means.

*National director in the department of social welfare of the United Christian Missionary Society.

Collectivism and Christianity

By WILLIAM A. SHULLENBERGER*

Dr. Shullenberger

THE day of collectivism has passed the dawn. Its hours will broaden. Back in 1908 Gustave LeBon forecast its coming. "The age," he said, "we are about to enter will be the era of the crowd." We have only begun to realize the import of such a day. In sunshine and shadow its intimations of weal and woe flit across our minds. Like gold prospectors in the westward-ho days, we are assessing values and liabilities inherent in collectivism. Things, nations, races *en masse* must be conjured with. Prosperity depends on mass production. Economic systems and governmental security depend on certain buttresses built up in the field of the world. Some demand a vast system of compulsory military training. Others aver national salvation reposes in the world's mightiest navy. To promote peace, a close accord with at least three other strong nations plus South America is the minimum nucleus that justifies the hope.

Concurrently our age has known, and is destined to know, lurid flashes from ominous cloud banks on the horizon and a cogent summons to a more virile Christian faith. Nazism, fascism, and communism have seethed and struck. Every whit as fearsome and deadly is paganism! What smashing force! What collective might! In religion a kindred collectivist idea appears when people talk about *the millions in the church.* It is so easy to worship the god of statistics! Yet at the very same time come harbingers of future good stemming from collectivism. Consider these books: *One World, The Church and the New World Mind, Concerns of a World Church,* and *The New Order in the Church.* Shall we talk about perishing when vision so penetrates and expands?

Christianity and Collectivism Differ

Christianity is grounded in a fundamental that collectivism overlooks, for collectivism is likely either to disregard or to oppose the intrinsic value of the individual. Moreover, give collectivism enough time and, without counteracting constructive opposition, it will beget a mass movement that will produce apostles after its kind. One then has to ponder unpleasant comments sociologists make about how potent is the disintegrating impact of the crowds upon a form of civilization unless that culture possesses salty ethics and prophetic spirit. "When the structure of a civilization is rotten, it is always the masses that bring about the downfall." Why, therefore, be surprised to find a trustworthy current author urging the indispensability of individual commitment, enlistment and service through Christianity? "This is the day of collective action, collective responsibility, collective freedom, collective salvation." Jesus, who taught that the field was the world, nevertheless again and again extricated his followers from the messianic mass notions, and emphasized they must reach and win a man—a woman—a youth—a household here, there and yonder. The "tragic hour" for individual and society is when anyone fails to settle personally, affirmatively, receptively the question—"What shall *I* do with Jesus?"

The Manifest Challenge

We must withstand the lure of an unchristianized collectivism. This does not mean a person is to be unsocial or anti-social. We are *in* the world, but we are not *of* it. Our inspirations do not gush from the hard rock of worldly philosophy. Our trust is not reposed in worldly force. Our hope is not hypnotized by the things "after which the gentiles seek," and to which they give chief thought and highest value. We do not believe it is enough merely to be fellow humans! Those ideas were grown in earthly soil and are covered with dust—the dust of ages. But "dust thou art" was not spoken to the spirit! The Christian spirit is a valiant, discerning, creative spirit. It "so loves the stars that it is unafraid of the night."

And right there stands the church. The leader of a Cistercian band, pioneering to locate a monastery and hospice, fell from weariness, and then said, "Here where I fall exhausted, many another will fall: let us build here." Another name for the church may well be "the temple of creative and saving tension." Canon Roger Lloyd put it: "Tension between opposites of various kinds is the real stuff of which history is made." He insists that where society falls it is a case of failure to find the right and necessary adjustment between the need of its members to express their individualities, and the need of a society as a whole to do its work and remain in strong existence. In Christianity that true tension exists, and God has to rest his case with Christians today to perpetuate it.

The Place of Beginning Again

It is more than plausible that the collectivist trend of thought and life militates against personal evangelism. The crowd mind may not duly evaluate the individual's worth. Some trustworthy observers think this is happening now. Dr. Douglas Steere, introducing his excellent little volume, *On Beginning from from Within,* after reference to collective virtues, says, "It is clear on every hand that the times are not receptive to a call . . . to attack society by attacking their source in *the uppermost rivulet of a single life*" (italics mine). There you have it! That is where Christianity lays the finger of saving hope. Christ needs Christians who will engage others in *directed* conversation. The direction, of course, is Christ-ward. He needs all the individual Christians he can get who

*Dr. Shullenberger is pastor of Central Christian Church, Indianapolis, Indiana.

will cherish the directed silence and beauty of divine worship, thus practicing personally the presence of God. He is seeking earnestly and anxiously today for Christians who will work to secure personal commitments of others for him. For a Christianized society, the basic Christian value of the individual was never more imperative than now. One person actually won to Christ and interested in the furtherance of his kingdom on earth is of more consequence than a hundred unchristian well-wishers who are engulfed in the crowd. Recall that one place the Interchurch World Movement caved in was the "friendly citizen"?

Fallacy and Bane of Generalities

Our country has no reasonable hope of perpetuity save in the intelligence, integrity, and Christian character of its citizenry. We may talk about democracy, but there is in the last analysis none except that which resides in the individual. We cannot speak about prosperity or depressions abstractly or impersonally because our economists declare spiritual lethargy and moral slumps have always preceded material depressions. We talk about "a better world," but for that there is no hope save in the individual. This homely but inescapable truth must become an incentive for Christian action everywhere. Sometime back an eminent German lecturing in this country startled his hearers by saying he feared there was but little hope for Germany unless some new saint would come and live and work and teach, and maybe die for a new Germany. Surely it is time for "judgment to begin at the house of God"; for if judgment supplemented by action does not begin there, who under high heaven can foretell what an unchristianized collectivism will be like?

Some few years ago a prominent minister in an eastern city told his board he thought he should resign and seek another pulpit. In amazement they asked why. He replied that during the past year there had not been a single convert added to that congregation. Then he asked how many men there had spoken to anyone about Christ. There was none. But they talked the matter through, admitted they had not handled a hard task at all well, then engaged in prayer. The story of the succeeding year was vastly different.

I know all I have been saying is old, very old. But the ages only put more staccato marks of emphasis above it. It is no dream. The one who will make of his religion a Shangri-la does strange violence to this age. Some Mr. Chipps returning once more to the task is the one whom God will love.

Religious Radio

A new approach to religious radio programing was launched January 2 when "Victorious Living," a five-minute dramatic broadcast of factual religious experiences, was aired over 24 local stations in 13 states, ranging from small 100 watt units to four 50,000 watt stations, according to Philip C. Landers, director of public relations for the International Council of Religious Education. "Community after community is being signed up," Mr. Landers stated. "It is hoped that by the end of 1945, 200 towns and cities across the United States will carry the program, as well as some communities in Canada. Because of its outstanding religious value for the listening audience, 'Victorious Living' is broadcast on sustaining time, with a committee of ministers and laymen asking the radio station to carry the series as a public service."

BOOK CHAT
By C.E. Lemmon

A SUBSCRIBER to World Call chides me for not mentioning Sumner Welles' *The Time for Decision,* asking me if I had read it. While not pretending to read everything that is current, it is a fact that I read this book when it first came out several months ago and have reviewed it before various groups in my own community. *The Time for Decision* is the best conceived, best written and best informed treatment of the international situation I have read. Sumner Welles, a career diplomat of proved ability, was Undersecretary of State in the Roosevelt Administration until recently. His sketches of personalities are of good literary merit, and his delineation of the problems since the first World War have a clarity which makes for easy reading and comprehension. His main thesis is that we should have a clear-cut international policy and a strong international organization before the war ends. He considers it fatal to wait until the making of the peace treaty at the close of the war to perfect the world order. He makes specific recommendations as to such functions of world organization as an administrative committee, a judiciary, a police force, and a congress of nations. His most controversial chapter is his proposal to divide Germany into three cultural and unified economic divisions after the war. The chief culprit in Germany is not the Kaiser or Hitler or the ostensible ruler at any given time. The real power in Germany, according to Welles, is the General Staff which must be wiped out if Europe and the world are to have peace.

THE tensions under which people are living underline the importance of the pastoral function of the preacher. All good preachers will welcome Russell Dicks' *Pastoral Work and Personal Counseling.* Dr. Dicks has had much experience as a pastor and as a counselor in connection with his post as a hospital chaplain. He was formerly associated with the celebrated physician, Dr. Richard Cabot of Harvard.

Pastoral work is not merely a matter of the preacher making calls. Its importance rests on what the preacher does in these calls, how the calls are directed, and what they accomplish. The author has valuable suggestions at this point. When people visit the pastor in case of need, the opportunity comes for counseling. Wise suggestions are made with regard to attitudes with case dialogues presented to indicate proper procedures. The importance of wartime stresses is indicated, and the pastoral function in its relation to the preacher's message is emphasized. According to the author, the major part of our difficulties in these times has to do with the family and family life.

PAUL N. ELBIN is president of West Liberty State College, Wheeling, West Virginia. He is a man of positive religious convictions and an ability to state them with freshness and vigor. *Brotherhood Through Religion* is the title of a small volume of his talks, which are written with enthusiasm to indicate that religion is something positive and vital for the drawing of men together. He attacks our sectarian prejudices of politics, religion, and race with forthrightness. The little book makes a fine study for young people.

GRAY JORDAN, well-known Methodist preacher, has a volume of sermons on the great affirmations of the Apostle's Creed called *We Believe.* These sermons are a good sample of well-informed and pertinent doctrinal preaching. It is a strongly affirmative book, and this preacher knows how to state and illustrate his themes. Those of us who are not accustomed to using this creed in worship may not note the clauses of the creed which Dr. Jordan has omitted.

CLARENCE E. MACARTNEY is a leading preacher of the ultra-conservative group. He might be called a fundamentalist. Despite this somewhat restricted outlook Dr. Macartney is an artistic preacher, biblical in emphasis and yet practical

(*Continued on page* 38.)

Protestant Strategy for Brotherhood

By STERLING W. BROWN*

Sterling W. Brown

ONCE again in the struggle of man for a better world, Christians must beat their swords into plowshares and their spears into pruning hooks. With the help of God we may now turn our energies to binding up the wounds of the fallen, bringing comfort to those who mourn, and consolidating the gains that have been made. For we have experienced anew the fundamental nature of our world—one that is filled with darkness and strife, but also filled with the possibilities of light and love.

The forces of darkness have had control, almost establishing themselves with the armed power to maintain their ruthless regime. Now the forces of understanding and good will have at long last gained the strategic advantage. Guarding against the danger of a rebirth of a mass movement of hate based upon a false standard of values, we must press on to the task of making brotherhood a reality.

Protestant forces of America occupy a foremost sector of the "Brotherhood Front." And the Protestant conscience cannot delay its attack upon prejudice and racism until more people are aware of their divisive and destructive effects. We must challenge bigotry and prejudice now, wherever and whenever it is found. Since "prejudice begins at home," our Protestant churches must first cleanse their own household.

It is humiliating to think that so many of our churches have proclaimed the ideal of brotherhood and that so little of it has been really practiced. The theory needs to be made concrete in action. The latest public opinion polls indicate that approximately 5 to 10 per cent of the American people are violently anti-Semitic and another 45 per cent are mildly so. At least 40 per cent express prejudice against the Negroes. The number who are anti-Protestant or anti-Catholic varies, but is fairly high. Since American Protestants outnumber their Catholic neighbors two to one, and their Jewish neighbors almost 40 to one, it is easy to see that ours is no little task in terms of housecleaning. Dr. Henry Smith Leiper, secretary of the American section of the World Council of Churches, recently said: "Indeed with deep shame and sorrow the white Christian must admit that one of the easiest places to secure recruits for any kind of anti-Semitic or anti-Negro movement is apparently the church."

Tabloid explanations of prejudice are having a field day. Even in the Protestant press stereotyped thinking is rather frequent. Utterances of bigotry are often heard from the lips of ministers and laymen, especially in private conversation. The line of rationalization is often as follows: "One trouble with the Jews is that they are so clannish." If this is proved to be invalid the answer is, "Well, the Jews are always pushing into Christian groups where they are not wanted." Or expressing, perhaps, pent-up hate developed during the war, it is said, "The Negroes must be kept in their place." If it is pointed out that they have not been granted a place in terms of freedom and justice, the answer comes back, "The Negroes do not have the capacity for equal participation." More often in these days the line of prejudice may suggest, "Catholics are fascist at heart." This is easy for Protestants to believe even though the facts do not add up to such a conclusion. The retort to examples of good Catholic citizenship is apt to be, "Oh, yes, I know there are good Catholics. Some of my best friends are of that faith. But the hierarchy has its plans." What plans? Have Catholics of high standing in this country been convicted of treason? Is the percentage of "bad" Catholics higher than that of "bad" Protestants?

It is readily admitted, of course, that prejudice is never a one-way alley. Of course we have the problem of prejudice among Jews and Catholics. But we need to give attention to our own sins and not delimit our practice of brotherhood simply because other religious groups also have bigots.

One of the most effective ways for Protestants to correct their own vision is to meet individually and collectively with men of other faiths to discuss problems that are common to all religious groups. Participation in such cooperative activities as those sponsored by the National Conference of Christians and Jews is one line of endeavor that advances the campaign against prejudice. Interfaith activity will lift us out of our cramping conventions and limited cultural surroundings, creating greater appreciation and understanding of our own tradition as well as of those who differ.

Another resource available to men of good will for the implementation of brotherhood is science! What if man would truly recognize science for what it is—the great ally of all humanity? What if he would listen to its facts, put the facts to work according to the lights of love? Racial and religious bigotry would be struck a fatal blow. Intolerance cannot live in the light of scientific facts. In the very center of our American culture we have this "secret" weapon which can turn the tide of hate into love.

The real Christian attitude toward men of other faiths and races is, in fact, the touchstone of sincere belief in democracy. If we are to lead the world in Christian and democratic living, we must do more than merely subscribe to some intangible ideal for the indefinite future. We must demonstrate day by day in

*Dr. Brown is a Disciple minister, now serving in the Chicago office of the National Conference of Christians and Jews. The N.C.C.J. sponsors Brotherhood Week, Feb. 18-25, 1945.

our own dealings with our fellowmen of every faith and color that when we speak of brotherhood, we mean it! For Christians the source of spiritual power for the development of brotherly relations rests in their faith in and loyalty to the personality of Jesus Christ. The clear teaching of the head of the church is the way of love. With his help any individual or any group of people can achieve an attitude that is truly brotherly and world-minded. Since understanding and appreciation of those who differ is the ideal of religion, the aim of democracy, and is supported by the findings of science, let us correlate these forces for a "big push" against the evil forces of prejudice and bigotry.

British Church Life in Wartime

By PRINCIPAL WILLIAM ROBINSON*

NO DOUBT it is difficult for Americans to visualize British church life, because in America no denomination has any position of privilege. In England the Episcopal Church is established; all other churches are known as "free churches." In Scotland the Presbyterian Church is established; all other churches, including the Episcopal, are free churches. Only in Ireland and Wales are all churches on an equal footing in the eyes of the law. In England, the Roman Church, the Church of England, and the free churches divide the churchgoing public equally between them, but in Scotland the great majority of churchgoers belong to the Church of Scotland. In Eire, the majority are Roman Catholics; in Northern Ireland, Presbyterians; and in Wales, the Episcopalians are in a minority. In rural England and Scotland the parish church, in the one case Episcopalian and in the other Presbyterian, dominates the situation in the villages and the smaller towns. The parish priest or the parish minister is a significant person in the community. It is in this situation that a minister of a free church may have a rather thin time and prejudices and privileges are likely to hang on. In the cities all churches, whether free or established, are likely to be congregations. The parish system breaks down.

Undoubtedly the war has brought the churches closer together, as the last war did. But this war has gone much further in this way. There have been many cases during the great blitzes of 1940-41 where Anglicans have worshiped in Nonconformist buildings and Nonconformists in parish churches owing to the fact that buildings were destroyed. Chaplaincies and such like have been shared by Episcopalians and free-churchmen, and differences have been forgotten. Whether this will have a lasting effect or not remains to be seen. Even in village communities a good deal of prejudice and starchiness has been worn away. But beyond this at least three significant things have happened.

I

In the first place, the free churches have been welded closer together. Prior to the war two co-ordinating bodies were at work: the National Free Church Council, with its numerous local councils on which the denominations had no *official* representation; and the Federal Free Church Council, where the denominations had official representation but which had no local manifestation. These two have been welded together into the Free Church Federal Council with which the major free churches are affiliated by *official* representatives, and which has local expression in cities and country. The Council has offices in London with a secretariat, a general purposes committee, and various departments. It can act with the government and other authorities in the name of the major free church bodies in England and Wales. It includes Methodists, Baptists, Congregationalists, Presbyterians, Quakers, Moravians, and Disciples. It is now getting into its stride.

II

An even greater achievement has been the formation of the British Council of Churches. The move to form this Council was undertaken during the worst period of the war, after the collapse of France, when the British Commonwealth of Nations stood alone against Hitler and his satellites, and many in America thought we were down and out. The man most responsible for it was William Temple, the late Archbishop of Canterbury. There had been at work in the country the Commission on Faith and Order, the Commission on International Friendship, and the Commission on Social Responsibility. In 1942 these united to form the British Council of Churches; and in September of that year the Council met for the first time and a great service of thanksgiving was held in the blitzed St. Paul's Cathedral, surrounded by the ruins of war. At that service there were also many representatives of European churches, including the Orthodox, who had found our country the only refuge from the madness raging in Europe. Not for the first time had our island provided asylum for the lovers of liberty and peace. I was present at that service in which so many churches had a share, and it was indeed an impressive occasion. For the first time since the Reformation, Episcopalians and non-Episcopalians met that September in council. The Council has been in being just over two years; and it now has offices in London, several paid secretaries, and has published several booklets and pamphlets in the name of the whole church. It includes all the major churches except the Roman Catholic. Each church has representation according to its numbers. The Council meets twice a year and works through an executive committee and departments. Every member of the Council is a member of one department or another. The de-

*Dr. Robinson is Principal of Overdale College, Selly Oak, Birmingham, England.

partments include Faith and Order, Social Responsibility, Youth, International Friendship, and the like. The Council is responsible for raising a fund for the rehabilitation of Christian educational institutions in Europe and this is already well on the way. In its assembly, bishops and deans in gaiters mingle freely with free churchmen in mufti. The president is the genial Archbishop of Canterbury; and leading free churchmen occupy important offices, the chief secretary being a Presbyterian. (Alas! as I write, news has come over the radio that the Archbishop of Canterbury has died suddenly at the age of 63. Where shall we find a leader like him?)

III

One of the chief things which has come out of the Council is the holding of Religion and Life weeks up and down the country. Here Episcopalians and free churchmen have joined in setting forth the common witness of our faith. Several hundreds of these have been held in cities and towns under wartime conditions, including the black out. I have attended and spoken at many of these, some of which have been attended by the civic authorities. When one considers the many voluntary services demanded of us in wartime, such as A.R.P. duties, Home Guard, Fire Guard, etc., and that most are working overtime and many doing two people's jobs, the success of these meetings has been remarkable. In the main, it has to be admitted that they have touched only the churchgoing population, but some valuable contacts have been made with those outside. In some towns the Roman Catholics have joined in, but in such cases it has not been possible to have vocal prayer or hymn singing, and the united witness has been marred.

On matters of social witness, however, there has been contact with the Roman Catholic Church through the movement known as "The Sword of the Spirit," mainly inspired by Roman Catholic laymen. Some Anglicans and free churchmen are doubtful about this cooperation; others see good and hope in it. Roman Catholic political maneuvering is never far from the mind of the British Protestant, and he naturally suspects any move of this sort on the part of the Roman church. But there is some good in it; and it is more than likely that an important result will be the outcome of a statement on religious liberty agreed to by both sides.

Whatever happens after the war, it is, I think, certain that we will not return to our old isolationism among the churches. This drawing together bids fair to create a deeper understanding and a riper acquaintance with each other. Two years ago it was possible for the Archbishop of Canterbury and the president of the Free Church Federal Council (then Dr. John S. Whale) to issue a joint statement on "Our Common Christian Faith"; and during the war we have grown to see that we have such a common faith, despite the ecclesiastical barriers which separate us. No longer do Anglicans suspect free churchmen of having a wishy-washy theology, and no longer do free churchmen suspect Anglicans of ecclesiastical snobbery. Out of evil has come this much good.

Negro Women in Industry

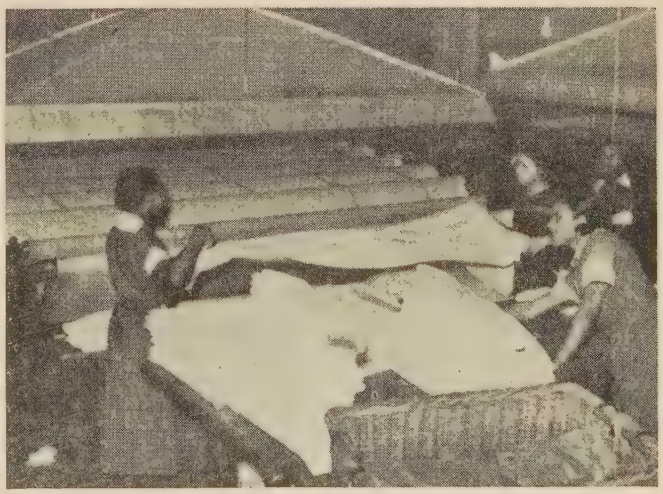
By CORALIE ALLEN MILLER

The following article is a digest of an address delivered before the National Christian Missionary Convention at Lexington, Kentucky, in August, 1944. Mrs. Miller is a social worker of Elmwood Place, Ohio.

HOW can the church help Negro women in industry? I feel that a consideration of this question has value for us because I believe that Negroes should become more objectively interested in the problems with which they are faced; and also because this group, by its interest in the topic and by the help it gives in solving individual and group problems, indicates the church's awareness of its role in social and economic affairs which play such an important part in the lives of its present membership, its potential membership, and the community at large.

The Women's Division of the National Convention should be highly commended for its concern in helping people adjust to situations and conditions. They are following today the same pattern the women of the Bible followed in their day. They remember that the primary function of the church is that of being interested in the *spiritual life* of individuals. But the spiritual needs of any group cannot be ministered to very well when the physical needs are so great.

In our anxiety and struggle to place Negroes in



jobs, we have forgotten in many instances that there is more than the opening of employment opportunities for them; that it is also necessary to have some means of keeping them on the job. It is needless to enumerate or discuss the inequalities which Negroes must endure. Let us rather look at the situation from the standpoint of the things we can do for ourselves to help make a brighter future in the field of employment.

Not many of us think in terms of the problems of the employer in operating a business or industry. The chief purpose is to make a *profit,* and anything which does not prove to be an asset in this profit-making is excluded.

An employer is faced with many problems; the recruiting of workers, compliance with government procedures and laws, labor issues, the necessity of meeting contracts and the careful planning of financial investments. Thus with the many problems competing for the attention of the employer, we must make a good, solid, practical approach if we wish our problem to get the proper attention and if we wish to have lasting employment for members of our group. If we fail to do something now, we may find many of our group hired under pressure and fired at the first opportunity.

Many Negroes have enviable employment records. Many have not. Those who, for one reason or another, have not made the grade intensify the problem. They do not make mistakes because they are Negroes. They make them because their past experience and background have not prepared them to meet new situations involving mass employment. It is to this group that we shall devote our attention.

The fact that social work has become so highly organized does not mean that the church has a less important part in social welfare than it had before our present social work system was inaugurated. The church is the greatest social institution in the world, and it must cooperate more and more with institutions fostering social programs in order that its social standing and influence may be felt in the community.

If the church, as represented by this and similar organizations will do something about conditions now, I believe that the postwar future of the Negro will take care of itself.

One of the steps that should be taken is the education of public opinion. Individual groups at home should be made to realize the importance of reaching this part of people's lives. Ministers should be encouraged to present to the Ministerial Alliance the problems which face our group and to seek some means of sponsoring community-wide programs.

A second step is the education of the prospective employee. Organizations already in existence should be utilized for this purpose. It would be well to tell the employee something about the setup of industry; about its chief purpose—to make a profit; how the employees fit into the program; and about some of the hiring procedures of applications, tests, job placement, and the various benefits or services offered. The employee should be helped to realize that companies hire people because they need them, and that they will hire people who prove an asset in their business.

The importance of race relations should be discussed; and the fact that a good racial attitude is just as important on their part as it is on the part of other racial groups should be made clear. They have no reason to be ashamed of their racial heritage, but they should realize that each individual represents the race and that much of their future will depend on what they do as individuals.

Health problems need to be discussed. There is a period of physical adjustment to new surroundings as well as a mental adjustment; and they should be taught the warning signals of fatigue and what to do about them. Certain physical strains peculiar to particular types of jobs should be pointed out and preventive measures should be recommended.

The housing problem and the way in which poor housing affects their lives is a matter that ought to be presented to them. Formal education is another important factor. They should be urged to get as much training as possibe. Political issues and how these issues affect them ought to be explained as well as how important it is for them to vote. They should be taught about the labor movement and told the history of Negroes in labor and their advantages and disadvantages. How to plan and invest their money is another field in which education is needed. Advice about their personal appearance is valuable; and it should be explained that there is good taste in dressing for work as there is good taste in dressing for social occasions. Emphasis might well be placed on the way all these things affect them in their work.

The functions of the National Association for the Advancement of Colored People and of the National Urban League should be explained. They ought to know these organizations so they can use their services and can cooperate with them when necessary.

This sounds like a tremendous job. It may not be possible to do all that has been mentioned nor can 100 per cent results be expected; but primarily there should be programs which will stimulate their interest and they will do the rest.

Jesus, in his teachings, first found something by which he could establish the confidence of the individuals in himself. The miracles, healing of the sick, consultations, etc., gained the people's interest, and from there he continued his work.

C. C. Spaulding, president of the North Carolina Mutual Insurance Company, the most successful Negro insurance company in the United States, says,

"Equality is a thing which should not be demanded, because it cannot be granted; it has to be earned. No utopian dreamer can achieve it for another man. You can't drink from the spring high on the mountain unless you climb for the water. If the Negro wants equality, except for opportunity, he must pay for it, and the unalterable price is character and achievement."

By being interested in the Negro's personal welfare, we can help him build character, we can help him in his achievements, and we can help him to Christ.

Dr. Robbins Wolcott Barstow, for the past fourteen years president of the Hartford Seminary Foundation, has accepted an appointment as director of the new **Commission for World Council Service,** according to Dr. Henry Smith Leiper, executive of the American Committee for the World Council of Churches in New York.

This Commission will have responsibilities throughout the postwar years and will have much to do with giving practical expression to Christian unity and ecumenical cooperation in the life of the churches of all lands.

Watching the Good Neighbor Policy Work

By MAE YOHO WARD*

SOME of us in the U.S.A. have been afraid money is being wasted in South America under the so-called Good Neighbor Policy." I was talking very plainly to Dr. Plunkett, head of the medical United States government mission to Paraguay.

"Do you know what a battleship costs?" he came back at me quick as a flash. "The medical mission helping Paraguay to good health will spend about one-seventh of the cost of a battleship. Can you think of a better way to win a people's friendship? Surely it's a lot better than fighting them."

I loved his attitude. Maybe Dr. Plunkett would not like to be called a missionary in the religious sense, but he had that attitude. I came away from Paraguay with a very real appreciation of what the American government is doing through the men she has sent to that small, needy country.

The trip with Dr. Plunkett included a visit to the Preventorium, the new tuberculosis sanatorium, and the local experimental hospital. The Preventorium had been in operation for only a few months and was already within two of its capacity, containing fifty-eight children who had been taken from the leper colony. When the first group of about thirty children were removed from the leper colony, they were removed at night because of the heartbreak on the part of the parents. Later, part of them were taken back and permitted to see the parents (though they did not enter directly into the colony) and to talk with them so that it was not so difficult for the next group to leave. The grounds surrounding the Preventorium are lovely, and the children themselves have gardens growing many of the vegetables they eat. There is a schoolroom next to the dining room, arranged so that both rooms can be thrown into a large social hall. The dormitories are comfortable and very clean, and the women in charge are kind. One has to see the leper colony out at Sacupai to realize what a blessing has been given the uncontaminated children of lepers in the Preventorium, which is an outright gift of America to Paraguay.

The children will stay in the Preventorium for three to six years, being examined periodically. At the end of stated periods and on recommendations of doctors they will be moved into the state orphanages. The child will go out from there rather than from the Preventorium, so that any stigma attached to leprosy will be avoided.

The new tuberculosis sanatorium contained one hundred beds and was equipped with what is considered the best in the United States. It has been erected and equipped at the cost of $1,250 a bed, which is far less than the cost in the United States.

Market scene in Paraguay

American nurses had trained orderlies to go out through one neighborhood, making surveys to find out what diseases were present and to urge the people to come into the free clinics. Large charts in the doctors' office showed with different colored pins the houses in which venereal diseases, tuberculosis, and leprosy were to be found. Another chart showed that more than eighty per cent of the homes had no toilet of any kind, either inside or outside. The commission had arranged to sell for twenty-six dollars an outside privy which could be bought over a time limit of eighteen months; almost two hundred of them had been sold.

Thus from simple methods of hygiene to splendidly equipped hospitals the medical mission was helping Paraguay.

But it was the Agricultural Mission which stirred my imagination most, and which made me proud of my fellow countrymen. Mr. and Mrs. Camp of that group drove me out to the experimental farm to see the types of farming, the seed warehouse, a model fruit farm, a dairy, a silage pit, terracing necessary to avoid erosion, and the model school for

*Mrs. Ward, who is executive secretary of the department of Latin America of The United Christian Missionary Society, recently returned from a field trip to Argentina and Paraguay.

farmer students. Each new project seemed more important than the last, and my idea of what couples working in rural Paraguay might do knew no bounds.

Seeds are sold in bundles with half a dozen or more different kinds, and one of these is always a variety about which the farmer knows nothing but which will grow in Paraguayan soil and will improve the diet. The farmer, having paid for the collection of seeds, will plant the new kind even though he does not know it, and thus is introduced to a new vegetable or a new variety. I noticed in a number of packets, "Kentucky Wonder Beans."

In addition to direct agriculture, the Agricultural Mission has opened in one village a "home teaching center" and plans to open in five more. A home in a village was bought and made attractive with native material. The help of a local girl was enlisted and she made a house-to-house survey, explaining the work of the center, and inviting the women to come to learn weaving, child care, cooking, sewing, and reading. The center had been opened less than a month when I was there, but almost two hundred women were enrolled. A vegetable garden had been started back of the house; the women were to be taught how to grow and cook food which would help the woefully deficient Paraguayan diet. The house itself has become a thing of beauty; yet everything used was a part of what could be found in that locality. Much of the improvement was due to additional lighting and cleanliness.

While praise and admiration is due not only the groups mentioned but others as well, we who give our entire lives to the Good Neighbor Policy will watch with concern what happens when the United States missions leave. These missions go in on short terms; they work well and fast; they expect to train workers in three-to-five-year terms, turn over the equipment and program, and leave. Already the medical mission had found that nurses from Uruguay would have to be brought in to care for the tuberculosis sanatorium or else the work would have to be done with sixty per cent efficiency.

Long years of experience in church missions on the part of many groups would prove that the merest beginning is made at the end of a three-to-five-year period, and that national workers are not yet fully ready to take over equipment or program. True, church missions have not had the funds to throw into the task and get great projects under way in brief periods of time. Some have felt that it made for steadier progress to have institutions grow more slowly, and nationals not take responsibility so rapidly. The truth may lie some place in between, but at least we study with interest the work of governments today in areas where for many years the church has been the Good Neighbor at work. It may be that we shall learn that church missions can and ought to move faster, but also that government missions ought to stay longer if the best results are to be obtained by both groups.

CHRISTIAN citizens should give serious consideration to the efforts now being made to fasten a permanent program of peacetime conscription upon the people of the United States while their minds are engrossed with the task of winning the war.

What Is Proposed

The May Bill (H.R. 3947), sponsored by Representative Andrew J. May, chairman of the House Military Affairs Committee, provides that every American Youth upon attaining the age of 17, or upon completion of high school, whichever occurs first, shall be inducted into the armed forces for a year of military training. For eight years thereafter he shall be a member of the reserves and subject to "refresher" courses.

Another Bill (H.R. 1806), introduced in the House by Representative Wadsworth of New York and in the Senate (S. 701), by Senator Chan Gurney of South Dakota, provides that every male citizen or alien, upon attaining the age of 18 or within three years thereafter, shall be inducted into the army or navy for one year of military training, and shall be enrolled in the reserves for four years thereafter and subject to "refresher" courses. On December 23, 1944, the *Saturday Evening Post* carried an article written by Brigadier General John M. Palmer, supporting conscription as a War Department policy. The article carried the endorsement of General George C. Marshall, Chief of Staff.

Ominous for the Family, the Church and the School

The proposal to launch the United States on the discredited European policy of military conscription ought to be examined very closely by every family, every church and every school in the land. Are American fathers and mothers ready to surrender their 17-year-olds, or even their 18-year-olds, to the army for a year, with the certain knowledge that for four or eight years thereafter their summers will largely be taken up with "refresher" training in military camps? What will it mean to the home? It is obvious that such a program will practically wipe out the church's youth program that has been built up during the past 25 years. Such a proposal should be given serious consideration before it is adopted. Its effect upon church colleges will be scarcely less disastrous. Only schools that become semi-military institutions can hope to have any large number of male students.

Ominous for World Peace

For the United States to adopt peacetime military conscription would be ominous for the future of world peace. We do not know the nature of the world organization that we are to have or what our military requirements will be. Our present Selective Service law answers any possible need during the war and for six months thereafter. As Dr. Frederick D. Kershner pointed out in a recent *Christian-Evangelist* article, when Germany embarked on the path of militarism, her age of greatness came to an end.

What You Can Do

This is a good time for putting your rights under democracy to work. Write your two Senators and your Congressman, telling them what you think of this proposal. Many of them are skeptical about the matter, but they are under tremendous political pressure from so-called patriotic groups. Write also Senator Gurney, Representative Wadsworth, and Representative May.

These Are Our Children

By L. K. BISHOP*

A FEW weeks ago I saw the picture of a cover girl—a picture which has remained with me almost daily since my eyes first fell upon it. She had haunting eyes with which she looked out upon the world from the cover of that magazine. They were the eyes of a little girl some ten or twelve years old. She might have been an Italian child, from the bent of her face and the color of her skin. It was the picture of a child who had seen the hard side of war. Pinned to her coat there was a card on which her picture and her name were printed. Her features were well formed. Her face was intelligent. Her dark and luminous eyes were well set and they gazed intently straight ahead, but they did not seem to see. The predominant note in those eyes was a note of sorrow and fright. But, even beyond that, one could see bewilderment as though my cover girl was not sure what all of life was about. They were eyes that told the story of a young and beautiful life caught in the maelstrom of the horrors of war.

My little cover girl is representative of millions upon millions of girls and boys. Children drop by the roadside in China and die of starvation because there is not enough rice to mix with the mud which they eat to keep their bellies full. Children wander the highways of India begging at every orphanage and hospital, waiting before mission stations to see if one more handout of wheat or soup may come. Children of Europe are starved by the blockades of civilized nations until they are not able to go to school and sit at their benches to learn the lessons of their public schools. American children's souls are starved as they are victimized by the pressures and tensions of broken homes.

Chester Bowles said recently that our children would be forced to live and do business with the children of Europe and Asia; and, said Mr. Bowles, in the vein of a hard-headed business man and diplomat, "It would be the part of wisdom for us to extend a helping hand in the realms of moral, political, and economic life because our children will have to live and do business with starving emaciated, famine-stricken children of other lands."

A new day of human society and opportunity must be extended to the far places. We have already learned that disease in China breeds ill-health in America. Hunger, hate, and humiliation in Europe breeds war in America. Class and race prejudice in India and Japan creates division and strife for the children of the world.

Every godless child is a threat to godly children. Every hungry child is a threat to well-fed children. Every sickly child is a threat to healthy children. And every ignorant child is a threat to educated children. Every rich pagan child in America, or in any other land, is a threat to poor Christian children in America, or in any other land.

—Keystone Vi

In the light of these glaring facts we can better understand the attitude of Jesus Christ. He spoke of children and gave his attention to children and tried to emphasize to the people of his day that children were important and that children must be dealt with in childhood if the world was ever to know the Kingdom of God, of which he spoke and toward which he looked.

We have seen the child become the victim of the terror and inhumanity of war. We have seen children become the outcasts of the world, though they are innocent and guiltless of all that the world commits in these days.

A Chinese boy bandit was captured some years ago and was sentenced to die because of his theft. When he went before the judge for the last time, he made his boyish plea by saying, "I want you to put me to death by slashing open my stomach, and then you'll see what makes me steal." In China it is a man's privilege to decide how he will die, and they granted the lad his request. They found that for days he had been feeding on grass, the only thing available to satisfy his hunger pangs.

An Associated Press dispatch of April 28 from Bern, Switzerland, reports: "During last night's RAF raid, the air pressure from exploding bombs was so great that German newspapers and ration cards were blown across Lake Constance to Romanshort on the Swiss side of the border." Nothing was said about the bits of babies and children that were blown across the lake. Nothing was spoken about the lives that were snuffed out, and the cripples that were made among guiltless and innocent small ones.

A California girl of 13 was found in a tavern near midnight. A friendly and interested person asked her what she was doing at that hour of the night in the tavern. She replied: "I'm just waiting for 12 o'clock. My bed isn't empty until then." The investigator found that her mother and father occupied the bed

*Pastor of Central Church of Christ, Des Moines, Iowa.

until midnight and then they went to work in a war plant. The girl was turned loose each night to wander the streets until the crowded rooming house would have one vacant bed in which she might find her rest.

A Chinese Sunday school teacher had told a class of four-year-old children the story of Jesus and had shown them the picture of Jesus with all the children of the earth gathered around him. When the story was completed, one of the little tots looked up into the teacher's face and said, "And where did they go when the bombs came?"

These are our children, regardless of their color, regardless of birth, race, or creed. They are our children, whatever tongue they speak, whatever flag they salute, whatever social status they have in this world of ours. Whether they be children crouching terror-stricken in some muddy ditch waiting for the next air raid, or standing sullen-faced before some juvenile judge waiting for their penalty; whether they be slowly dying of starvation—they are our children. Whoever and wherever they may be they are our children.

The Christian faith places the child in the center of society just as Jesus, in those days of his Galilean ministry, called the child and put him in the center of the throng gathered about him. You can imagine that scene there in the cool of the eventide with the blue of Galilee in the distance. There they gathered to hear the Master speak words of wisdom. You can imagine that, even as we today, those searching for truth were impatient when eager, curious children came poking their noses through the throng. As they began to ask silly questions and to monopolize the time of the great teacher, the disciples, feeling they had the authority, turned to the children and to the mothers and pushed them away and rebuked them, attempting to protect their teacher from the curious throng.

Jesus interrupted his discourse to inform them that this is not the right attitude. These are so important that unless you become like them you have no chance of gaining the wisdom and the truth for which you seek. Unless you become as ready to be taught, as willing to believe, as anxious to give your confidence; unless you become as humble as they, and as eager, you have no chance of gaining the kingdom. "Permit the little children to come and forbid them not."

The church has continued to say this through its schools, through its missions, through its hospitals, through its orphanages. Wherever you go in this world of ours you will find the church has established stations for children—red children and yellow children, black children and white children—children that need the healing ministry, the teaching ministry, children that need the help of the church and the ministry of God. These children are the responsibility of the people of the church who sit in the pews and drink from the communion glasses and worship at the altar.

The children of the world must be fed.
The world's children must be loved.
The world's children must be healed.

And the world's children must be taught the love and faith of Jesus Christ. It made a difference when Gypsy Smith was taken out of his camp and put into a Christian environment and taught the stories of the Master of Galilee. It made a difference when Schweitzer, the great organist, was taken from the realm of music and given an undertone of religious truth and sent into Africa to put a song in the hearts of the African natives. It made a difference when Dwight Moody learned that God was a reality, and that God wanted a helpless, ignorant boy like him to work and to live so that this world might be lifted and the wisdom of this world might be expanded.

Our children need to know the fatherhood of God.

They need to know, too, and they cannot learn unless we teach them, that the principle of the Good Samaritan is a basic principle for all mankind.

The spiritual discipline of these children lies on the shoulders of the adult generation.

Only recently I read that there is more faith destroyed at the Sunday dinner table by the conversation of the family than could ever be engendered on Sunday morning from the pulpit. You see, the things we talk about are so much more important to children than the things we preach about; that the talk of the family is what lays the groundwork for children's faith and confidence, for children's wisdom and forgiveness, for children's attitudes and faith.

Out of our personal wealth must flow the financial support for Christian causes and agencies which are concerned with children. There are many parents who pay one dollar for a music lesson each week but forget altogether about the conscience lesson which their children should be learning each Sunday morning. Music is desirable, but morality and ethics and the habits of life which are called conscience, need far more stress than music.

Shall we not repeat again the words of our Master? Shall we not remember the emphasis he placed on the child in the kingdom, in the home, in the community?

There is one thing that we must know without question or contradiction. The children of the world are our children. Jesus claimed them for himself. They will have only that degree of spiritual faith, only that degree of physical health, only that degree of intellectual capacity which we make possible for them.

Standing By for Reconstruction

One of the central ideas which governs our whole thinking about reconstruction is that we shall not be sending numbers of people to do things for our overseas brethren, but will give them such tools as they may require so that they themselves may reconstruct their church life and make it possible for the church to assume a vital place in the whole rebuilding process. For this year, the churches have adopted a united budget four times the amount sent in recent years. It is our belief that American Christians will want to make an immediate outpouring of love and faith to those who have been so beset in recent years. As an increasing number of people are released the need will expand.

European churches look eagerly forward to the time when they can once again support their own overseas missionary work and have a part in the task of helping make Christ known as a genuine part of the world-wide Christian movement. Till then the American churches will count it a privilege to make sure that no mission must close its doors for lack of funds which we might send.

—Church Committee on Overseas Relief and Reconstruction.

Healing Is Our Aim

By LESLIE B. MOSS*

MILITARY action contains no healing power for the wounds of the human spirit. Those who would speak peace and comfort must come with healing sympathy and materials for relief of suffering. Minimum estimates of the number who have been forcibly thrust out of their homes in Europe alone total more than twenty million souls. In Russia perhaps thirty million. In China probably forty million. Many have slowly starved until help from abroad could reach them. Families have been irredeemably broken. Add to those whom persecution has embittered and weakened, the millions of soldiers trained in the sternest tasks of slaughter, and one's mind reels before the heartache, broken spirits and bitterness abroad in the world.

The displaced people must be helped back to their homes, helped to rebuild those households, helped to start again some gainful occupation. Children must be rescued from the weakness of malnutrition and from the incipient tuberculosis that threatens millions today. Also we must heal the bewilderment of shocked minds, and the warped processes arising from the intensive inculcation of Nazi ideas. Among prisoners of war, nearly eight million in number, must be fostered the determination to resume useful civilian lives.

In Europe, the church in thousands of communities will be the sole remaining organized group. Its building may be shattered, its minister may have been taken to prison camp, many of its membership may be scattered, but the church still exists. Its part in reforming the ordered life of a community will be absolutely essential. Early on the list of needs will be to help gather the far-flung membership once more. New leadership must be trained. Youth movements which are Christian will be needed to dissolve the nurtured hatreds of Nazi inception. The orphanages and hospitals and schools the church used to carry on must be started once more. Church papers and new books must be printed. So the churches of Europe will be able once more to give powerful impetus toward a changed civilization. If the church alone, of the manifold organizations of society, withstood the fury of the war, what lessons in spiritual understanding it must have to make known to the rest of us. After the black years of hate and torture and suffering of mind, shall the church with its spiritual message of love and comfort and healing dally while other forces seize the initiative of service to the needy?

For years the churches in the United States have been planning together and working unitedly to maintain a life-giving stream of help to victims of the war. Through nine church-directed and auxiliary agencies these streams of healing gifts have been sent. Sometimes in face of the huge need it has seemed scarcely more than a trickle of help. Now with liberation coming rapidly we need to step up the flow to such proportions as will really bring healing to the many who need it. In 1943 the Church Committee for China Relief helped three million people in China. When liberation shall come we may very well need to serve three or four times as many. In its enlarged capacity as the Church Committee for Relief in Asia, it must serve also the peoples of India, the Philippines, and of Malaya, Burma, Thailand and Indo-China. The American Bible Society has printed and distributed Bibles, testaments and portions during these war years literally by the millions of copies. Their program for the next five years calls for ten million more copies to respond to the hearts that cry for the comfort and strength of God's Holy Word.

The orphaned missions still pursue the not-to-be-interrupted task of proclaiming the gospel among all nations. Until the continental churches can take up their support again we must carry on. Such agencies as the World's Student Christian Federation are standing on the threshold of every country to bring an immediate ministry to the Christian student movements which have been driven underground or actually ground out of existence by the pagan gods of nazism. The Y.W.C.A. continues to search out and supply facilities for healing the spirits of women and girls in the armed forces, in industrial centers and in hundreds of out-of-the-way places. The total of the requests from the nine agencies recommended this year by the Church Committee on Overseas Relief and Reconstruction is $2,670,000. This is double the amount actually given last year.

The cessation of actual fighting brings many voices clamoring for reconversion of the war effort to civilian production. In the case of the church the reconversion should be to a more complete and ample ministry for the healing of the war-torn, emaciated men, women and children, whose confidence in God may have tottered but whose hope in his ability to retrieve their lives from destruction must not now be allowed to remain dim. The future of the church may depend upon our Christian ministry of healing to ravished souls. No peace will long endure which has to rely on broken bodies and weakened spirits. We must now spend ourselves to the uttermost to make his love and mercy a cleansing power to all who need it. Let us respond in unrestrained measure to the opportunity given us to help the victims of this war. We have been remarkably free from its savage effects. We should be correspondingly free with the giving of our substance that they may live. Our Lord said, "I was an hungered. . . ." Do we recognize his need when we gaze upon humanity today? If not, may he sharpen our eyes and our imagination to respond to his need. Healing was his aim. It should be that of his church today.

*Dr. Moss is secretary of the Church Committee for Overseas Relief and Reconstruction.

Looking Ahead With China

By EDWIN MARX*

AN APPEAL is being issued for funds that will enable our churches and mission in China to restore property and equipment lost as a result of the war, and to enter into the postwar program as soon as events will permit.

On the face of it this call may appear to lack the urgency that we are accustomed to associate with Week of Compassion causes, such as feeding starving multitudes, coping with deadly epidemics, or sheltering and clothing orphan children. But, in fact, it means all these things and much more. Buildings and equipment are the indispensable means of carrying on the ministry of rebuilding countless human lives, and helping to rehabilitate a nation on which depends in great measure the future peace and welfare of our world.

Two considerations challenge us to provide for our share in the reconstruction of China. One consists of the stark facts about the dire need. The other is the inspiring record of the vision, faith and courage displayed by the masses of Chinese people, and particularly by our Christian comrades, in bearing their present misfortunes and in planning for the future.

The Needs

From any viewpoint the suffering and losses China has sustained since her war began in 1937 are indescribable. The combined effects of war operations, blockade, inflation, disease, famines and floods are beyond the power of words to convey or the imagination to conceive, even in material categories. Still more difficult to comprehend are the changes wrought in the morals, ideals and attitudes of the people. In view of these circumstances we are constrained not alone by humanitarian principles and Christian compassion, but also by our own stake in the future, and by gratitude to a nation that has laid so costly an offering on the altar of civilization, to aid the people of China on their way to recovery.

Postwar Plans

Planning for Christian work in postwar China has already reached impressive proportions. Before me are more than two hundred and fifty pages of material reporting the results of conferences and thinking among Christian leaders in various parts of China, and these are but a fragment of all that is being produced. They reflect and emphasize repeatedly the trends of thought that are engaging the minds of those indomitable Christians of China: the tasks of re-establishing the people in their homes and means of livelihood; multiplying the number of Christians through evangelism; enlisting and training hosts of ministers and other full-time Christian workers; promoting Christian fellowship and unity; and making the church a more effective force for redeeming society. Whatever may be the shape of things to come in China, the Christian Chinese wish their country to reflect the ideals of Christ. What a task that will be to accomplish! Certainly they require and deserve our help.

Disciples In China

The churches and missionaries of Disciples of Christ in China are part of the above picture. For nearly sixty years our representatives have been engaged continuously in a full-rounded ministry of witnessing for Christ, teaching, healing, and building good will generally. We can take genuine pride in the results. No religious group has made better use of the resources available to it. Our schools and hospitals have been fully recognized and accredited with the best. As for our churches, leaders of other communions, men of nation-wide outlook, have commended them for their practical, up-to-date and consecrated spirit. A high percentage of our members in the ministry, in education and in other lines of work are in the top rank of their professions. Our brotherhood in China bears a responsibility and wields an influence far beyond its numerical ratio in the Christian body.

But Not Enough

Nevertheless, the resources that we as a brotherhood have invested in China (and in all our foreign missions) have been too meager. In America we are regarded as one of the five or six largest Protestant bodies. By implication our contribution to the world program of Christ ought to hold similar rank. In fact, however, we are definitely out-ranked in this important work by most if not all of the communions that are comparable with ours in America. It is possible that our brethren generally do not realize the extent of this discrepancy, and that those of us who have known the situation at first hand have been remiss in not reporting more adequately and urging greater effort. In any case, it is time now to expand our program and to advance all along the line. These statements are made in the confident belief that our people will welcome such a challenge and will respond worthily to it.

Our Commitment

The extent of territory and population for which we have accepted responsibility in China is approximately equal to that in the state of Illinois. The location extends from Shanghai, at the mouth of the Yangtze River, to a line west of Luchow (Hofei) in Anhwei province, a distance of about three hundred miles. The unevangelized population in our district is estimated at from seven to ten millions.

This vast responsibility we have assumed and tried to carry with a smaller staff, fewer buildings, and less equipment than are commonly found provided for religion, education and healing in a county-seat town in the United States. It is a marvel and a sign of God's favor that so much has been accomplished with so little. And now the greater part of the buildings we had are in ruins and the moveable equipment has disappeared.

*Secretary of China Christian Mission, recently repatriated after internment in Shanghai.

What of the Future?

If our investment in China and the extent of our efforts were inadequate for the half-century that has passed, what shall we say of the future with its increased needs and its quickened tempo of urgency? A thousand million people in Asia are aroused and ready to march—*somewhere.* They want more freedom, better living, and higher respect. Here are the explosive forces that may bring further war and worse chaos, that could even engulf our own land in destruction. Or, on the other hand, they may be directed into channels of mutual trust, good will and cooperation for constructive ends. We know on which side the Christian program will weight the scales. These are the two choices. There is no other. Caesar's legions cannot enforce peace on earth, but Christ can bring peace among men.

Lend-Lease

One policy, or weapon of victory, in the current war effort that has been amply justified is the lend-lease. The United Nations, acting on the premise that they are interdependent, that the fate of one affects all the others, have pooled their common resources in full cooperation, one or more nations often sacrificing needed materials for the sake of another more sorely pressed. The primary aim in lend-lease administration has been not the advantage of any one, but the common success of all. How long will the wisdom of the children of light lag behind the discernment of those who direct secular affairs? A similar purpose and devotion on the part of Christians, dedicating their resources of money and personnel in a world-wide system of Christian lend-lease might have made Isaiah's visions of peace and the hymn the angels sang at Christ's advent a reality before now instead of remaining only a wistful dream.

Some brethren may sincerely feel that the goal set before us is too high, that we cannot attain it. For the present askings, including the National Project of the Women's Missionary Organizations, are only the beginning of what we shall need in China alone if we are to support a program commensurate with our duty to Christ and the good name of our brotherhood. And, of course, China is but one of the foreign countries in which we are committed, besides our obligations to our local churches and the many inescapable causes in our homeland.

We may as well face the task in all its frightful urgency and its terrifying immensity. That may shatter our complacency, shock us out of our fatal indifference, and drive us on our knees to repent of our lethargy and bring forth fruits of repentance. The fruits of repentance today are stewardship and more stewardship, and closer unity and fellowship, to the end that through the dedication and pooling of our resources the Father's will may be done on earth.

The necessity laid upon us is desperately hard. But the odds against us are nothing like those which confronted a little band of disciples looking up into the sky from a mountain in Galilee long ago. They did not fail Him who gave them the great Commission and the priceless Promise. Shall we?

The Bible in American History

HISTORIANS seeking to discover the major influences that have moulded the course of American history find that the Bible has played a significant role.

The Bible was the first textbook of the American colonies. It was the most important factor in the educational system of those years, for both in private and public schools, the Bible was the chief text. In the New England Primer, used extensively in the elementary schools for more than a century before the Revolutionary War, characters from the Bible were used in teaching the three R's.

Thomas Jefferson, who was asked to frame the Declaration of Independence, was steeped in the Bible. Much of the beauty and clarity of his prose was acquired through years of reading of the New Testament, which he mastered in Greek, Latin, French and English in order to compile a collection of excerpts covering the life and teachings of Jesus.

Where but in the Bible had he learned that men are equal under God and are endowed by their Creator with certain inalienable rights? Jefferson was expressing in immortal phrases the convictions that had led to the Revolution and which men had first gleaned from the Word of God.

One of the very earliest acts of Congress was to approve the printing of a large edition of the Bible and officially recommend it to the people of the land. The desire to maintain the Bible's influence in American life led to the formation of the Bible Society movement whose purpose was to make the Bible available to every household in the rapidly expanding country. Nowadays this function is carried out on an infinitely broader scale by the American Bible Society, founded in 1816, which prints millions of Bibles, Testaments and Scripture portions in many languages and dialects, and distributes them to the populations of teeming cities and to obscure people living in the remotest corners of the earth.

The influence of the Bible on American life has never waned, for each year since 1800 it has been a national best seller. In times of war, it is in greater demand than ever, among the men on the fighting fronts, prisoners of war and families praying for their loved ones to come home.

As the Bible guided the men who founded our republic, so today it guides the statesmen who are leading civilized nations out of the jungle of war, greed and prejudice. At the dramatic meeting of President Roosevelt and Prime Minister Churchill, when the Atlantic Charter was given to the world, the Bible was read in a service of public worship. This was a symbolic incident, for the truths of God given in the Bible chart the road to permanent peace and human brotherhood.

—*American Bible Society.*

"Gung Ho" Workers Raise Health Standards

中國工業合作協會

EDUCATION on health is becoming an important part of industrial cooperative teaching, and the members of the C.I.C. (Chinese Industrial Cooperatives) are helping to raise the health as well as the economic level of a population that has suffered under seven years of war and blockade.

The basis for C.I.C. medicine has been the clinic. These clinics are usually born out of a mass health agitation program carried on by cooperative members. As an example, on May 1, 1940, a general hygienic movement was organized by the C.I.C. in Paochi, Shensi. Cooperation was secured with the local authorities, troops, and school children. A Hygiene Mass Meeting was called where speeches and plays acquainted the population with the meaning of public health, and a Public Welfare Committee was formed for follow-up work. This committee was responsible for cleaning up the whole village. The Women's Work Department of the C.I.C. then made eloquent appeals for funds among the cooperators and was able to obtain Ch. $200 (approximately U. S. $10) monthly for running expenses to establish a clinic. Additional funds were obtained from the profits of the C.I.C. Joint Store and the London Lord Mayor's Fund.

This method was used successfully in many other regions, with the result that at the end of 1943 there were approximately 23 clinics displaying the "GUNG HO" (Work Together) insignia of the C.I.C. and serving both the membership and outsiders.

Considering the scarcity of drugs and equipment, it is interesting to note how much has been accomplished. During 1941 the Shuangshihpu and Paochi Clinics alone gave, among other services, the following health assistance to C.I.C. members and nonmembers: 10,145 smallpox vaccinations; 12,470 typhoid and cholera inoculations; and 5,231 out-calls to homes. In the first six months of its existence in 1943, the Lanchow C.I.C. Clinic treated 81.3% of the local population. In 1942, Dr. Fritz Jensen, head of the Kanhsien Clinic, performed 56 major and 328 minor operations. Of all the cases treated, 75% were completely cured, 20% improved, and 5% (nearly all tubercular) resulted in death. C.I.C. members pay nothing at all for treatment, and others pay only the cost of medicines. In nearly every case the C.I.C. clinic is the only and first means of obtaining medical assistance in the area.

Improvement of health has not stopped at clinics. Two important developments have been the C.I.C. hospitals, of which there are five, and a system of health insurance. Hospitals, paid for in part by the cooperative Federations and in part by foreign gift funds, have been established near Paochi, just outside of Shuangshihpu, close to Chengtu, and more recently another in Hanchung. The hospital at Paochi serves 70,000 inhabitants of the town but has only 20 beds (it has room for 20 more when funds become available). This is an area that has been bombed frequently!

Examination of cooperative workers in the Southeast Regional Headquarters area showed that the incidence of disease runs as high as 75%. Of this percentage, nearly 20% may be qualified as serious malaria cases. Other common ailments are scabies, tuberculosis, bronchitis, rheumatism, dysentery, trachoma, and relapsing fever. Under Dr. Fritz Jensen, director of the Southeast Headquarters C.I.C. Medical Department and head of the Kanhsien clinic, and with the cooperation of C.I.C. members, a system of health insurance was initiated which provides for the C.I.C. member and his immediate family the following benefits: medical attention by a doctor, free use of medicines, free first-aid kits and nursing visits. In most places the C.I.C. member pays Ch. $5 (approximately U. S. 25c) monthly for this insurance.

One of the best agencies for bringing health education and facilities to the cooperative membership has been through the cooperative Federations. Members of the cooperatives meet in the Federation club rooms regularly to decide what is the best way to use the ten per cent of their profit dedicated to the "Common Good Fund." Invariably the first demand on this fund has been to assist the membership with medical help. This is especially true in rural centers where modern medicine has never penetrated. So consistent has been this effort that last year a traveler reported that he saw emergency equipment and medicines even in the remote cooperative villages—sometimes in a cave, a temple, or even in the corner of the cooperative chairman's office.

Interest in how to care for their health has grown markedly among the cooperators, and Federations have instituted regular health seminars and courses on correct diet, cleanliness, and first aid.

Disabled soldier cooperatives are another of the outstanding health achievements of the C.I.C., although in this case the treatment is more psychological than medical. It had become evident in many of the wounded soldier camps that mental cases were increasing to an alarming extent. Soldiers who had been accustomed to an extremely active life were sent, when they were disabled, to centers where they were limited to eating and sleeping. Many of the men left the camps to return home but found they were an added burden on families that could hardly care for themselves. Late in 1939, a group of men stationed at one of these centers developed a method for making soap out of local raw materials. They applied for capital to finance a cooperative and soon were turning out slabs of "C.I.C. Victory Brand Soap." In a short time other cooperatives, run by men without an arm, leg or eye, began to turn out textiles, leather, and flour. The requests for capital loans soon exceeded the amount C.I.C. had available, and many disabled soldiers patiently await their chance to again lead a normal productive life.

There are not yet available any overall figures on how many people benefit by the cooperative health programs; but it is safe to estimate that wherever cooperatives have been set up, there has been at least some attempt by the membership to improve their health as well as their livelihood. Whatever is lacking is not due to disinterest but rather to the need for additional funds and equipment.

Students at the Indusco Bailie Training School in Shuangshihpu use tin mugs made from discarded oil and fruit cans. The mugs and toothbrushes are made by students training to become machinists and technicians. Later the boys will work in the Chinese Indusrial Cooperatives.

Rural Demonstration Center in Jamaica

WE ARE now living fifteen miles from Kingston. Our home is a rambling cottage type, spacious enough that we plan to use part of it for a school before long. There are 16½ acres of land here, but what a far cry from Manitoba flats! This land tips up and down at angles of about 45 degrees (where it isn't 90)—we do "vertical" farming. The five Allans, the servants, the two milk cows, the donkey, dog and cat—all of the "family"—are in good health. Food is scarce here since the hurricane, but we have not felt the pinch greatly, except in our pocketbooks. For, although we have begun some soil conservation work and have planted a few things to eat, nothing much has yet been produced, except contour grass.

This is to be a Rural Demonstration Center—an experiment in practical religion: better homes, improved church, cooperation, education, model farming, home industries. We take a new step soon when we open a small community library. Our next step is to be the launching of a literacy campaign for adults, using the Laubach method—"each one teach one." With regard to a better church and better farm, we have already "stepped," but these are long-term projects. Education and handicrafts are somewhere ahead, up our stairway of plans. We are working and praying for a small secondary school, preparatory to a ministerial school. If the churches support us, and God sustains us, and the folk at home stick by us, who knows what we may accomplish!

Someone asked us what we did "besides farm." Officially we are "Missionaries, in charge of the work in Jamaica." Being a missionary is being "Jack of all trades," and somehow "master" of most of them. I am superintendent of our 32 churches, treasurer of the Mission, property attorney for the U.C.M.S., president (by election here) of the Association of Christian Churches, manager of a public school, representative of our people on three interdenominational councils, and just now am pastor of a circuit of four rural churches until a new pastor comes back from the United States in February.

Here is a sample of what I do. One Sunday morning I drove three miles to see a man about moving a house here for the new minister-teacher. At 10 o'clock I drove 7 miles over corkscrew roads to conduct a communion service; spoke at 3:30 for a missionary service; then to Kingston for a 6:30 Thanksgiving Service.

We stayed overnight to work on our new Island bulletin, "The Jamaica Christian." Monday night I acted as chairman, while Mrs. Allan sang at a Thanksgiving Social. Tuesday, I met with the Jamaica Christian Council, and had a conference with our solicitor about Society matters, and another with Philip Sherlock (head of Jamaica Library Institute) about our proposed secondary school; picked up 6 cwt of cement for the new parsonage; called on two pastors; ate supper and read myself to sleep by the light of our new "Aladdin" lamp. Wednesday morning I was up at 6:30 to superintend the cutting of the level spot for the new parsonage. At four I had to "knock off" to attend a business meeting of the local church.

This morning I was writing letters: to a pastor; thanking a church for allowing its parsonage to be moved here; begging the Education Department for funds to cover the cistern at our Manning's Hill School; answering Indianapolis regarding our church property; writing a charity-note for a poor neighbor to admit him to the parochial doctor; making out subsidy cheques for some of our 9 pastors; sending a note to borrow a horse to ride to Seaton Church next Sunday. I was interrupted to rivet the handle of a cutlass (farm tool) and to instruct the men what to do. Later I shall be preparing an address for the C. E. Convention next week. Mrs. Allan, of course, is a "lady of leisure," with a program that puts mine in the shade! By the way, she has quite a reputation as a nurse. Hardly a day goes by without someone coming to have her bandage a cut or sore, and they always get an informal health lecture!

But life here isn't all work. Immediately after supper, Donnie says, "whing, whing," so off we all go to the porch swing. Then Betty says, "sing, sing," and so we do—sometimes it is Negro spirituals, and sometimes it is "Oh! Canada." Barbara is missed at these sing-songs. She is 50 miles away at boarding school.

—ARCHIE ALLAN.

Lawrence Tavern P. O.,
Jamaica, B. W. I.

Archie Allan, holding the "A" level, and native workmen are busy running "Napier" grass contours through the pineapple field. There are 16½ acres of hills like this to work at "Oberlin."

Chengtu Workers' Seminar

During all these war years, there has been no summer retreat or vacation plan for Chengtu, West China, church workers. A special effort was made this year to combine such a retreat with much needed planning for the work. The Szechuan Christian Council took the lead, all church organizations in the Chengtu district cooperating. Thirty-nine leaders attended. Pastors, Bible Women and lay workers spent ten days in rooms around the court of an old temple on Long Pine Mountain, nearly 2000 feet above the plain. Aside from certain general meetings, they were divided into three groups, making plans for the coming year.

The results were most gratifying. The spirit was excellent. A united program of evangelism and training for lay leaders in important phases of the religious education work was enthusiastically worked out. Among the many problems of the Chinese church in these war years, lack of leadership is one of the greatest. The Lay Training Plan is experimental, and if successful, will be used in other centers also. It is especially desirable that this be started while extra workers from East China are still here to help.

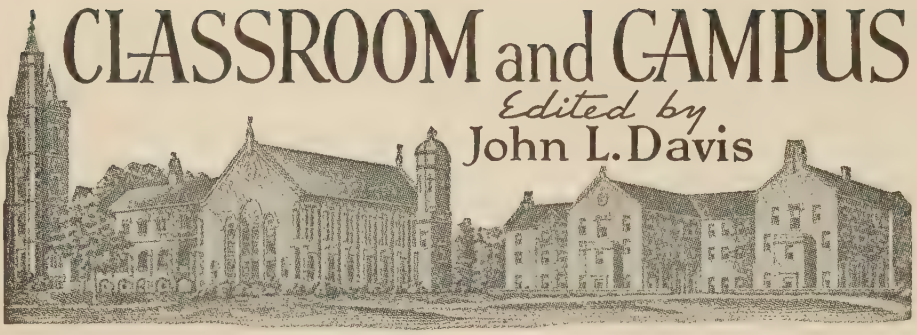
Cooperating in this Seminar as leaders from our own group were Dr. Luther Shao and Edna W. Gish. Mr. P'an Chuin Ts'iang from the Theological Seminary and Miss Chang K'uen Yuen, Ginling College student, were our delegates.

—CAMMIE GRAY.

An Intercession in Time of War

O God and Father of our Lord Jesus Christ, who by his life and cross and living presence with his followers has created and empowered his church to discharge the ministry of reconciliation, hold in one body all Christian folk despite the enmities of nations, that they may be one household of faith and love, and may witness to thy gospel of peace. Break down the divisions among thy people; increase their understanding and affection; and let thy Word on the lips of thine ambassadors rebuke bitterness, abase arrogance, remove barriers of race and class, and draw men everywhere to thee and to one another in that love which is the bond of perfectness. Send down thy Spirit upon thy church, O God of love and might, to make all nations disciples of thy Son. Amen.

—HENRY SLOANE COFFIN.



Phillips University
Enid, Oklahoma

JANUARY 1-4 brought to the campus and community the State Ministers' Institute of Oklahoma Disciples. J. Warren Hastings, National City Church, Washington, was guest speaker, and the seven seminars gave much opportunity for practical discussion and planning for effective work in the ministry. College of the Bible classes adjourned so that the students could participate.

Christmas marked the 25th reading of Dickens' Christmas Carol by Professor Earl W. Oberg, head of the Dramatic Art Department. One person in the audience, William Reeves, former registrar and teacher in the university, had heard every reading. The student body, in recognition of Professor Oberg's long, outstanding leadership in drama, presented four silver loving cups to him. For some years Tufts College of Boston has used a recording of his reading in English classes.

Recently four Phillipians, Mr. and Mrs. Robert Fink, and Mr. and Mrs. Glyn Adsit, having visited in Chicago and Indianapolis where they passed qualifying examinations, were accepted for missionary service on the foreign fields. They will attend Cornell next year. The Adsits plan to specialize in evangelistic work and the Finks in rural evangelism in China and India, respectively.

Chaplains' wives, fourteen in number, organized recently, and Dean and Mrs. Stephen J. England were named sponsors.

Drury School of the Bible
Springfield, Missouri

The Christmas program was given in the chapel by a choir of ninety voices. This is an annual feature. Solo parts were sung by Jane Michael, Margaret Johnson and James Ellington. John Bloom directed the choir.

Sunday Vespers are conducted once a month at 4:30 o'clock. The same choir of ninety voices sings. Among the speakers of the present year have been Charles C. Burgher, James L. Lichliter, and Richard Shields.

Charles C. Gilkey, of the University of Chicago, gave five lectures to the faculty and student body the second week in November. Dr. Gilkey brought for consideration a book that he had been requested to prepare to interpret the American life to the English. His theme was "The American Temper."

Dr. John L. Davis, executive secretary of the Board of Higher Education of Disciples of Christ, will be on the Drury campus on February 15, and will speak to the student body and the faculty on "The Place of a Department of Religion in a Liberal Arts College." He will meet with the faculty at some time during the day.

Hiram College
Hiram, Ohio

The Y. M. C. A. and the Y. W. C. A. sponsored their annual white gift service on Friday, December 15, in Drury Hall. At this service the students donated white Christmas gifts for the children of the Cleveland Christian Home. Over 100 gifts were donated by the students of Hiram College for this worthy cause.

On Sunday, December 17, the Hiram College A Cappella Choir of 60 voices, and the Hiram College Orchestra presented the "Christmas Oratorio," by J. S. Bach, in the Hayden Auditorium. This annual Christmas musical program, conducted by Francis W. Proctor, was well attended despite a heavy snow storm.

Hiram College is only eight miles (less than twenty minutes by car or bus) from Winham, Ohio, where the Government has erected modern apartments to accommodate at least 1,000 families of Ravenna Ordnance Plant workers. More than half of these apartments are now unoccupied, and the Federal Housing Authority has agreed to allow married ex-servicemen, wishing to attend Hiram College, to occupy these modern apartments at a very low rental—the exact amount to depend upon the total income of the couple. According to the "G.I. Bill of Rights," tuition, fees, books, and supplies are paid for by the Government; in addition there is a subsistence allowance of $50 a month if no dependents; $75 a month if one or more dependents. If this latter amount is the only income of the married veteran, the rental will be $13 a month for a 3, 4, 5-room apartment. A limited number of furnished apartments are available for an additional charge of $5 a month. Each house has a gas range, ice refrigerator, coal burning furnace, and a hot water heater. Rental includes water, gas for cooking, and garbage disposal.

These 1,000 houses constitute a complete community with schools, recreational facilities, stores, a movie theater, fire and police protection, etc. In the large, complete Community Building there is a fully equipped nursery school for pre-school age children, game rooms, club room, library-branch of Hiram College, clinic, and auditorium. Good churches are located in Windham and in near-by Garrettsville and Hiram.

The college looks upon this as an unusual opportunity to help remove the barrier which many married servicemen feel stands between them and college training. If they are seriously intent upon further education and are qualified for the type of training that Hiram College offers, they will find the quiet, homey surroundings and inexpensive recreations well suited to their needs.

Butler University
Indianapolis, Indiana

Dr. Reinhold Niebuhr, professor of applied Christianity in the Union Theological Seminary of New York, delivered a series of three lectures at Butler, December 12. Approximately 400 persons, a capacity crowd, attended the meetings in Sweeney Chapel. Dr. Niebuhr spoke on "The Political and Social Level of the World Crisis," "The Cultural and Religious Level of the World Crisis," and "Full Dimension of the Human and the Historic Situation."

Dr. Charles C. Josey, head of the department of psychology, recently published a book, *The Psychological Battlefront of Democracy.* His principal thesis for the work was that the same forces which make for the struggle between fascism and democracy within states and between states are identical with those which make for the struggle for supremacy within man himself. Dr. Josey is the author of several books and papers on psychology and philosophy, and has been on the Butler staff since 1939.

Recently elected one of the directors of the Central Association of Science and Mathematics Teachers, Dr. J. E. Potzger is associate professor of botany at the university. The organization, which includes teachers in central and eastern states, elected Dr. Potzger for a three-year term.

More than $51,200 in war bonds and stamps were sold in a rally on the campus December 6. Held in conjunction with the nationwide Sixth War Loan drive, the campaign was limited to one day and was sponsored by the Y.M.C.A and the Y.W.C.A. chapters on the campus.

Texas Christian University
Fort Worth, Texas

Paul Campbell, former minister of the Weatherford church, assumed new duties January 1 as director of living endowments at Texas Christian University. He succeeds Bayne E. Driskill who resigned to become minister of the Magnolia Avenue Christian Church of Fort Worth.

For the second time in recent years, a student's original play, "Tell Me, Pretty Maiden," by Miss Rose Million of Fort Worth, was produced on the campus. Miss Frances Williams of Dallas has been T. C. U. Band Sweetheart. A new service flag has been hung in the halls at T. C. U., carrying in the center of a blue and a gold star, the number of ex-students serving in World War II, and the number who have been killed in the service. A fund has been started to erect a fitting memorial to T. C. U.'s war dead. The stu-

President and Mrs. Wilbur H. Cramblet of Bethany College, Bethany, W. Va., greet guests in their home during the tenth anniversary celebration of Dr. Cramblet's service as president of the college. At the right is Dr. Henry G. Harmon, president of Drake University and guest speaker at the anniversary observance.

dent drive during January was to be called the "Major Horace Carswell" fund, in honor of a graduate who gave his life for a comrade.

Dr. Walter Van Kirk of New York will give the Wells' lectures at the Ministers' Institute to be held at T. C. U., Feb. 12-16. Dr. Homer Carpenter, pastor of the First Christian Church at Louisville, Ky., will deliver the McFadden Foundation series.

T. C. U. coaches, Dutch Meyer and Hub McQuillan, were honored by the university faculty and the faculty women's club at a Christmas party, and each received hand-lettered parchment scrolls with expressions of appreciation for their accomplishments this year. T. C. U. will return to a two-semester and summer term plan as soon as the war situation makes it feasible, President M. E. Sadler has announced.

Bethany College
Bethany, West Virginia

Dr. Wilbur Haverfield Cramblet has just completed ten years of outstanding service in his position as president of Bethany College. Honoring him on his anniversary was a program of events which began in the afternoon with a formal convocation of the college in Commencement Hall, and including an academic procession of all faculty members. Speaker at the program was Dr. Henry G. Harmon, president of Drake University, who traveled from Des Moines, Iowa, for the occasion. Representing a university of the Disciples of Christ, Dr. Harmon is an outstanding leader among college presidents. Also present to honor Dr. Cramblet was Dr. E. W. Doty, Dean of the College of Fine Arts of the University of Texas, who represented the Association of American Colleges.

Following the convocation, President and Mrs. Cramblet received their guests at an open house in their home, Pendleton Heights.

Faculty, alumni, trustees, and friends of the college gathered to honor President Cramblet at an anniversary dinner in the evening in the Bethany House.

A feature of the program was a testimonial of the progress of the college during the last ten years. These improvements cover all phases of the functioning of the college, both educational and financial. The college has been enlarged considerably, in faculty, student body, and classroom facilities.

A number of new college buildings and dormitories have been built or acquired, and others have been refurnished and redecorated.

Students may earn their major degrees in four additional subjects—journalism, music, physical education, and sociology. An enlarged program of ministerial training has been inaugurated with a staff of five, headed by Professor Dwight E. Stevenson. The economics, sociology, and mathematics and physics departments have been expanded, the latter having been enlarged to a staff of twelve. One of the outstanding programs of personnel and guidance in the nation has been developed.

Chaplain on Island X

EIGHTEEN months ago our Battalion crossed the Pacific, and in a nearby sea landed on Island X, an outpost of the Northwest Sea Frontier. Existence was rugged then, with tents and Quonsets for housing.

The speed with which we shipped out kept us from getting adequate equipment for conducting church services. A group of Seabees soon remedied this by designing and building a beautiful altar for the Base services, and from used shell cases they fashioned a cross and candlesticks. Soon after arriving, I received a Field Communion Kit from Mrs. Mabel J. Stafford of our Third Street Church in Indianapolis. She gave it as a memorial to her son who had died in action in the South Pacific earlier in the conflict.

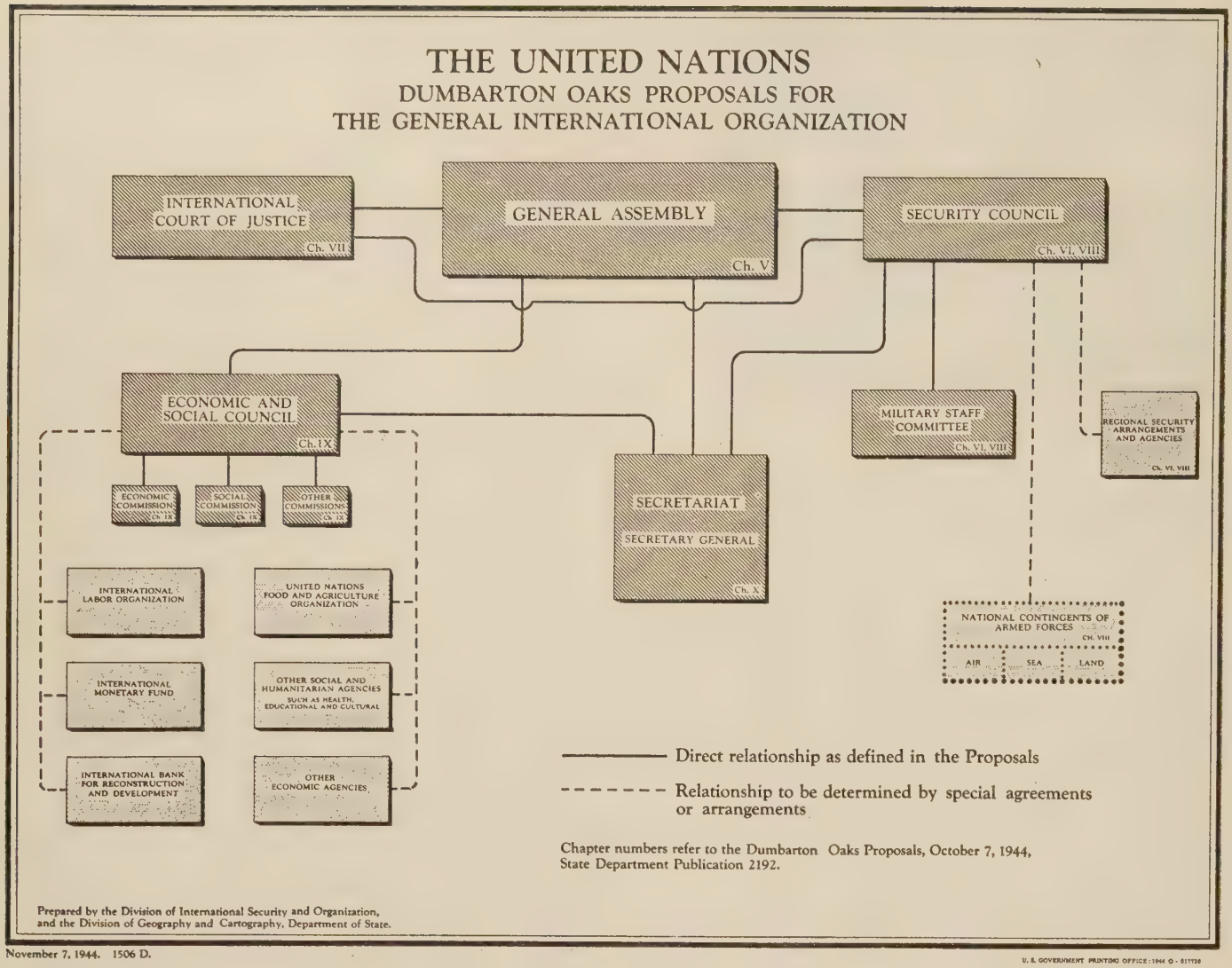
A very efficient staff made up of an office Yeoman, a Chaplain's Assistant, and an accompanist has made this rather strenuous schedule, a pleasure. The Yeoman is William Robinson Y1/c of Albany, N. Y. He is a member of the Methodist church, has served as Sunday school superintendent, deacon, etc., and has been invaluable to me in my ministry. Charles Starring, Sp. (W) 2/c, the son of a Baptist minister from Oregon, has been quite successful in developing choirs for the services. T. J. Bambroffee EM 1/c, a native of England but now living at Beaver, Pennsylvania, has been a tower of strength at the organ. In the outpost services he accompanies the hymns on an accordion. Mrs. Bambroffee and son Brian are members of the Christian Church at Beaver.

The chaplain and the small group of our own brotherhood stationed here have enjoyed very much the copies of the *Evangelist*, *Front Rank*, WORLD CALL, *Hearthstone*, *Tennessee Christian*, etc., which we have received as regularly as the mail planes come. In addition to our personal reading of them, we use the material in these papers for discussion groups. In the past eighteen months in this area we have given away fifteen hundred New Testaments, two hundred complete Bibles, and a huge quantity of devotional and informative pamphlets. One of our greatest sources of strength is the knowledge that back home the men and the ministers of the kingdom are keeping alive that Truth which we hope will make impossible another war like this one. The servicemen freely express the conviction that the solution lies in the practice of the teachings of Jesus Christ. They expect much of the church back home. They expect the church to ask much of them when they return, for they will most certainly ask on their return that their church make a vital contribution to in keeping men from hating and killing.

—LT. ERNEST A. HAM, CH.C., USNR.

Men of the Seabees erected their chapel during spare time. Lt. Ernest A. Ham is the chaplain.

Official U. S. Navy Photograph



The chart shown here will be helpful in the study of the "Proposals" for the establishment of a general international organization as submitted by the Dumbarton Oaks Conference. Church groups have a moral responsibility to form an opinion on these "Proposals" which will be in line with their Christian principles. Their convictions should then be registered with The Honorable Edward Stettinius, Undersecretary of State, Washington, D. C. Copies of the "Proposals" may be secured free from the Woodrow Wilson Foundation, 8 West 40th Street, New York City.

Church Interest in Movies Grows

CHURCH workers have long been interested in motion picture matters, though all too often their concern was only a negative one, aimed at checking undesirable films in near-by theatres. Of late this interest has become more and more positive, and there are now so many prominent religious workers who use motion pictures in various phases of church work that the International Council of Religious Education conducted a summer school for visual education specialists. The course was attended by nearly 200 students.

Class in church movie production checks up on "what you see you get"

Chinese Refugee Song

My home was on the Sung Hwa River,
A river village was my home
The hills stood green around it,
The soy beans grew in the loam.
My home was on the Sung Hwa River,
A river village was my home.

The ninth month, the ninth month,
And the eighteenth day,
That was the time of sorrow,
When I was driven away.
My old parents lie in ashes,
I wander the road alone.
My home was on the Sung Hwa River,
Now where is my home?

—BULLETIN OF CHURCH COMMITTEE FOR RELIEF IN ASIA.

With Hearts Aflame

A Service of Dedication for the Easter Offering

By DORIS CLORE DEMAREE*

Place a long, low table at the center front. Towards the back of the table place five candlesticks containing tall white candles. The central candlestick should be taller than the others so that when lighted the flame will be somewhat above the others. If a cross is used it should be behind the central candle and should be taller than the candle. Place an offering plate on the table at the center front. Easter lilies and other flowers may be banked behind the table and arranged in other places.

The reader will stand behind a reading stand at one side of the chancel. The candlelighter will sit at the other side in a place convenient for coming forward to light the candles. The central candle will be lighted from the lighted taper he will carry, but the remaining candles will be lighted from the flame of the central candle.

The foreigner and unbeliever will sit in the congregation, one on each side next to an outer aisle so that they may come forward at the proper time. The minister, superintendent, or other person responsible for the prayers may sit in front pew of the sanctuary. The choir will sit in its usual place.

The candlebearers may be any number desired. They will be seated at the back of the sanctuary where they will be convenient to the aisles. At the appointed time they will come down all the church aisles simultaneously, slowly and reverently, light their candles from the central candle, and group themselves at each side of the table until the recessional begins.

The congregation may sit by classes or departments if desired. Those who are to be responsible for bringing forward the class or departmental offerings should sit next to an aisle where it will be convenient for them to go forward with the offering.

Call to Worship: "Come, Ye Faithful, Raise the Strain" (First stanza only will be read by minister).

Hymn: "The Day of Resurrection," or "I Know That My Redeemer Lives."

Invocation: (By minister, superintendent, or other selected person.)

Great and loving Father,
We praise thee for life.
We do not fully understand but we know
That there is life after death.
For this wonderful plan we thank thee.
Because of this we are filled anew with joy.
Hear our hymns and words of gladness.
We pray thee, in the name of him who made thy ways known. Amen.

Hymn: "No Longer Be It Said"[1] (Joyce Kilmer), or "Our Faith Is in the Christ Who Walks"[1] (T. C. Clark).

Candlelighter: (Lights central candle) I light this candle for Jesus of Nazareth who walked the paths of Galilee with heart aflame.

Foreigner: (Coming to front from left of congregation.) Who is this man of whom you speak? What did he do? Why do you sing of him?

Unbeliever: (Coming to front from right of congregation.) I have heard of this man Jesus, but why do you sing of him? Do you not know that he lived two thousand years ago? Do you not know that his followers were poor, ignorant, common people—fishermen, publicans, sinners? And do you not know that he died upon the cross? Why do you light a candle for him today? (Both seat themselves in front pew.)

Reader: Luke 2:8-14.

Hymn: "Joy to the World! The Lord Is Come."

Reader: Matthew 4:18-22.

Candlelighter: With hearts aflame these men of old went out to do the Master's I light this candle for them.

Solo: "Are Ye Able" (First stanza only).

Reader: Matthew 27:1-2, 15-17, 20-23, 31, 45, 51, 57-60.

Choir: "'Tis Midnight; and On Olive's Brow."

Reader: Matthew 28:1-8.

Hymn: "Christ the Lord Is Risen Today" (Congregation will rise and sing with joy and fervor).

Candlelighter: Mary Magdalene and the other Mary came sorrowing to the tomb that day and went away with hearts aflame with fear and great joy. For them I light this candle.

Reader: Matthew 28:19-20.

Choir or Quartet: "Heralds of Christ, Who Bear the King's Commands," or "Jesus Shall Reign Where'er the Sun."

Reader: Many were they who went out in answer to this challenge and command of the Master. To name them is to call the roll of the saints: Peter, Paul, Barnabas, John Mark, Silas, Timothy, and many others.

Candlelighter: These went out with hearts aflame to work, to suffer, to die for the Christ. For them I light this candle.

Reader: "With Hearts Aflame."

Throughout the centuries have gone
Young men and old—and women, too—
With hearts aflame.
Stronghearted, full of faith in God,
Trying to live—to follow the Christ—
They came.
Steadfast, loyal, fearless, true,
Faithful unto death and giving all
In Jesus' name.

"Ye are the light of the world,"
The Master said, "and would you hide
The same?"

Talents, possessions and time
Have we from God.
To him they must return
If we would keep our hearts aflame.

—DORIS CLORE DEMAREE.

Choir: Offertory sentence such as "All Things Are Thine."

Minister or Superintendent: The bearers of the offerings will bring them forward.

Offering Bearers: Bring forward the class or departmental offerings at this time and place them on the table in the plate provided.

Minister or Superintendent: Others will want to share. The ushers will gather this offering now.

Ushers Gather Offering.

Minister or Superintendent: Our Father, giver of every good gift, we come to thee with hearts grateful for thy goodness. Take this gift and bless it. Through our giving today may many throughout our land come to know thee and to follow the Christ, thy Son, in whose name we pray. Amen.

Reader:

We have given of our money.
So have others given throughout the years.
But this is not enough.
"Follow me!" the Master said.
"He who putteth his hand to the plow
Must not look back."
"Follow me!" the Christ speaks forth today,
And from the East and from the West they come.
As a candle shines, so shine they
For they come with hearts aflame.

Hymn: "Are Ye Able?" (stanzas two to four). The verse should be sung by a solo voice and the refrain by the entire choir or by candlebearers if they have strong, clear voices.

Candlebearers: Come down each church aisle simultaneously as the hymn is sung. They should walk forward slowly, reverently and with dignity. As they approach the table they will light their candles from the central candle and group themselves at each side of the table of lighted candles.

Prayer: (By reader, minister, superintendent, or other selected person.)

Our Father, our hearts are filled with love for thee.
We have felt the joy of Jesus' birth
And the sorrows of his death.
Our hearts have been filled with an ever-deepening joy
That he is alive forevermore.
We have been challenged by his, "Follow me!"
We, too, would dedicate and consecrate our own lives
To greater service for thee and thy Son.
As we serve thee may our lights shine
As did the lives of other Christians
Because we have hearts aflame. Amen.

Recessional Music: "The Day of Resurrection" (Candlebearers will return to back of church by the outside aisles and will keep the candles burning until they have left the sanctuary.)

Benediction

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*Mrs. Demaree is from Franklin, Indiana.

[1]Words also found in *One Thousand Quotable Poems,* by Thomas Curtis Clark.

THE department of religious education of the United Society has announced the calling of J. D. Montgomery to the national staff as the ad interim national director of adult work. Mr. Montgomery has been a missionary to Argentina for eighteen years. Last spring and summer he served as director of adult conferences, and during the fall visited the Mexican churches in Texas.

Raymond Baldwin, director of religious education for the state of Kansas, will serve as acting national director of young people's work in the department of religious education, with special responsibility for intermediate camps and young people's conferences. He will divide his time between Topeka and St. Louis until the new national youth director is chosen.

A message was received by the United Society on December 23, via the American Bible Society, from Harry Fonger in the Philippines, stating that "Son Burton died peacefully August."

Burton Luther Fonger was born in the Philippines in 1925, and was the only child of Mr. and Mrs. Harry Fonger, Disciples of Christ missionaries in the Islands until March, 1934, when Mr. Fonger became the representative of the American Bible Society. Since the fall of the Philippines to the Japanese, the Fongers have been interned. The latest word was that Mrs. Fonger and Burton were in the Santo Tomas camp, and Mr. Fonger in another camp forty-five miles away, serving as chaplain for the 800 men interned there. Burton has been attending a college organized within the camp at Santo Tomas.

Information concerning the facilities at Santo Tomas indicates that there is a completely equipped hospital in the camp; the wording of the message, forwarded through the International Red Cross, seems to say that Burton's death did not come as a result of violence or ill-treatment, although the cause is not given.

It was with a feeling of deepest sympathy that word was received early in January of the death of Mrs. Ben Holroyd of Ravenna, Ohio, on December 27. Mrs. Holroyd was a graduate of Eureka College; she took graduate work at the University of Chicago. She and Mr. Holroyd were married in 1917, sailing for China a month later to become missionaries for the Disciples of Christ. She taught ten years in a girls' school at Nanking, while her husband taught at the University of Nanking. They returned to the States in 1927. Since then they have served the Euclid Avenue Church, Cleveland, Ohio; the Union City, Indiana, church; and since 1941, the First Christian Church, Ravenna, Ohio.

Mrs. Holroyd was a member of the Ravenna Council of Church Women, served as vice-president of the Ohio Council of Church Women, and served one term as a member of the board of managers of the United Christian Missionary Society. Our heartfelt sympathy goes to the family in this great loss.

On November 22, to Dr. and Mrs. K. W. Bonham, missionaries at home on furlough, was born a son, David Warren. Dr. and Mrs. Bonham are living in Enid, Oklahoma. He is working as the university doctor at Phillips until such time as they can return to India.

A cable dated December 30 from Mr. and Mrs. David Byerlee announced their safe arrival at Leopoldville, Belgian Congo. They left Philadelphia on October 17 along with a party of missionaries en route to India.

New members of board of trustees of The United Christian Missionary Society, and present at the November 30-December 1 meeting. From left to right: Mrs. Arthur W. Van Dervort, Akron, Ohio; Frank G. Helme, Rushville, Indiana; Mrs. Ralph Love, Bloomington, Indiana; C. B. Tupper, Springfield, Illinois (filling the unexpired term of O. L. Shelton); Mrs. W. F. Gammill, Gays, Illinois; John Paul Pack, Chattanooga, Tennessee; and Mrs. Louis Hays, Greencastle, Indiana.

As we go to press, word comes of the death of I. J. Cahill, formerly vice-president of The United Christian Missionary Society. A fuller report will be carried in the next issue of WORLD CALL.

Miss Florine Cantrell, missionary nurse to Mexico, arrived home in Tennessee on December 20 for a furlough period. Until June she will be engaged in study in the George Peabody School, and from there will go to New York for further specialized study.

Mrs. Mae Yoho Ward, executive secretary in the department of Latin America of the United Society, returned December 11 from a secretarial visit to Argentina and Paraguay. She spent the month of October in Buenos Aires and vicinity, and November in Asunción, Paraguay. En route home she visited the school in Medellin, Colombia, where missionaries are receiving training for work in Spanish speaking countries. Miss Leila Callander finished her training there about the time Mrs. Ward left for the States. Mrs. Ward is reporting in this and later issues on her visit to South America.

On November 24, a son, Robert David, was born to Mr. and Mrs. Paul Andress, missionaries in Argentina. Congratulations!

Robert Shelton Jaggard, son of Dr. and Mrs. Jaggard, missionaries to Africa, and Miss Dona Lara Dalton of Iowa City, Iowa, were married on December 6. Robert is a Petty Officer of the United States Navy.

Miss Ruth Leslie, missionary in the rural area of Mexico, writes that her Christian education work becomes more interesting every day, especially the little Sunday school in Los Felix. Some of the men and boys have come into the adult class. Four of the men, who have been in the U. S. A. working and are now back home after the completion of their contracts, are enthusiastic over plans to make their ranch and homes better.

At a recent meeting of the board of trustees of the Evangelical Seminary of Puerto Rico, Hugh J. Williams, Disciples of Christ missionary, was elected president of the seminary for a two-year term.

Having completed her studies at Medellin, Colombia, Miss Leila Callander has gone to Aguascalientes to begin her missionary service. The Mission is delighted to have this new worker in this needy field.

Women and World Highways

While Earth Rolls Onward Into Light

(Being the Account of the 1944 Observances of the World Day of Prayer)

ON EACH first Friday in Lent a lovely dramatic moment occurs so quietly that only those with eyes to see and ears to hear dream what extra power has been let loose in the world: for the congregation in everybody's home town stands up to sing. Presently they reach the second verse of our universal World Day of Prayer hymn:

> We thank Thee that Thy Church unsleeping,
> While earth rolls onward into light,
> Through all the world her watch is keeping,
> And rests not now by day or night.

And out of that singing earth really starts to roll onward into light, provided the other important words matter to enough Christians in enough congregations—

"Thy Church unsleeping"? (This account brings you a partial record of the waking up of nations, and the glorious fact that God has not left himself without a witness in any land: a witness neither weary nor drowsy.)

"Through all the world her watch is keeping"? (You will also discover a tender watchfulness at work in the world—lovely dramatic deeds not done in a corner; there is no continent or island where their prayers have not gone out through all the world—keeping watch over Our Family.)

"And rests not now by day or night"? (Unbroken remembrance: the secret of the Everlasting Mercy lodged in everybody's two hands—clasped in prayer, opened in compassion.)

Consider *Samoa,* that little coral island in the Pacific—for last year their Day of Prayer offering was $1,500! Consider *Papua,* whose love was like the wideness of the sea—their offering crossing the Pacific to bless earthquake sufferers in Chile. Consider *Fiji,* which we mention as the place where earth's earliest observance is held the first Friday in Lent, while it is still Thursday night with us; but now comes a letter from *Sydney*: "Day really begins at *Tonga,* in the Friendly Islands! No observance of the World Day of Prayer has been kept so far in Tonga, but we have resolved that approach be made at once to the church there. Queen Salote of Tonga, who has been queen for twenty-five years, is a Christian, and letters have gone asking her." Will it seem any friendlier to begin our friendly day with the Friendly Islands?

New Zealand sent £340 to China from *Wellington*: "For the first time all Christian denominations met as one in the Cathedral—a year ago such a meeting humanly impossible. The Day was the best yet held . . . Many new groups formed in isolated Maori fields, on island of Nine in the Pacific."

Hobart says thirty-seven towns in *Tasmania* "all speak of the beauty and comprehensiveness of program. Meeting in Hobart broadcasted all over Tasmania by the Australian Broadcasting Commission. Large evening meeting for five hundred girls from schools, and the services, a very moving sight." *Victoria* mentioned "beautiful haunting theme; American nurses and servicemen worshiped with us."

Honolulu: "Most remarkable meeting; best I have ever attended; worshipers were Caucasians, Chinese, Japanese, Korean, Hawaiian, Portuguese, and Filipinos; also services for, and by, nurses in army hospitals; five-minute radio talks by clergy (two Caucasians, one Japanese, one Korean) at the request of the radio station. Fine youth service, 225 present."

From *Argentina:* Girls' boarding school held all-night Vigil of Prayer—for two-hour periods; two girls always kneeling in remembrance of the world's need; unusual meeting in Buenos Aires; offering for San Juan earthquake sufferers. (Our Family—watchful! unsleeping! resting not by day or night!)

In *West China,* a refugee farmer prayed on Day of Prayer: "Now, Lord, this has been a hard harvest—to have had to scorch the good earth behind us! But ahead of us isn't there thy new farm? We travel toward it, trusting in thy sun and rain outside us, and thy big, new spirit inside us." Mrs. Katherine Y. T. Lew requested: "We Christians in China ask you to pray with us for courage and strength, and for peace, a real peace. We do not ask for the peace of conquerors even when we are the victors; but for a God-blessed peace, conceived in the spirit of love, born through self-sacrifice, and grown through mutual consideration and bearing beautiful fruits."

Kityang, South China: "Meeting held in little room, bright with pots of greenery and three lovely red roses! Next to me quite an old lady shared my hymn book; she sang in a high, squeaky voice, often ahead of everyone else and out of tune, but I am sure it sounded sweet to our Heavenly Father."

Aruppukottai, India, was so impressed by the contribution of an American Negro woman to our 1943 program that they sent their offering to America for a bit of work among Negro children as a fitting "thank you"!

Tura, Assam: "Very first Day of Prayer held in this town; Garo women most enthusiastic; church fragrant with sweet peas from neighboring gardens; most isolated spot in which a service was held, back in these Garo hills."

From *Africa, South Rhodesia* writes: "Church was filled to capacity. We thank God for such a day—inspiring us to new life!" Native woman reports: "I failed to get the women together on Feb. 25; crows were destroying their crops; they came together Sunday; surprised these country women ready to pray for the things mentioned in the program."

From *Johannesburg:* "Large opening service in Cathedral; then walked in procession headed by the Mayoress to the church for four-hour service; most reverent solemn witness to the whole city; awe written on faces of people watching this large number of women pass quietly along. Many factories visited; afternoon services in every suburb; very fine youth gathering."

From *Istanbul:* "Day of Prayer congregation consisted of Armenians, Greeks, Jews, Bulgarians, Syrians, Scots, Americans and Hungarians. For sects we had Hebrew, Greek Orthodox, Gregorian, and various Protestants; two Greek Orthodox priests liked service very much."

Praying side by side, interracially, enriched *England's* services also: "Members of the Eastern Orthodox Church, Russian and Greek, German and Austrian refugees, some from U. S. A., Canada, Ceylon, India, the Channel Islands, Dutch, Danish, Norwegians, etc."

In *Canada,* observances and contributions enormously increased; coast-to-coast broadcast given by the wife of Lieutenant-Governor of *Manitoba;* in *St. Johns, Newfoundland,* the president of the United Church of Canada W. M. S. Conference Branch was first woman ever on the air in Newfoundland. (Significant it was a Day of Prayer!)

Equally valued is this news from *Tashme, British Columbia:* "With real devotion and deep spirit of fellowship with the invisible company far and near, twenty-five of us members of the Japanese Church in Tashme met in the Log House to keep the Day of Prayer, having translated the program into Japanese."

From the *Diocese of the Arctic,* the Eskimo Women's Association describes "a very hearty service in the school, including also every white woman in the settlement; beautiful program could not be improved on; produced very deep reverence. Service in English, Loucheaux and Eskimo."

Now that we have reached a stage in history when earth does indeed seem to be rolling out of darkness, surely this day helps our family to share that true light which lighteth every man coming into the world—"The light of the knowledge of the glory of God, in the face of Jesus Christ."

—(From article prepared by Margaret T. Applegarth, Chairman, World Day of Prayer Committee)

For Adult Missionary Groups

Theme: Crossroads of the World

A Hearty Clamour

Those who are studying Southeast Asia and the Southwest Pacific can spend some delightful and profitable hours in a careful perusal of a 1936 book, R. H. Bruce Lockhart's *Return to Malaya.* It has no direct missionary implications whatsoever, but it gives many signs of the times in the sympathetic and understanding account of a return visit of Mr. Lockhart to that crossroads of the world where, to use his own word, he had "mis-spent" three years of his young manhood. At twenty-one he went to Malaya to join his uncles in the plantation rubber industry. Twenty-five years later he returned for a visit to find problems, scarcely dreamt of in his youth, crying for solution.

Mr. Lockhart not only visited Malaya but took time out for a Javanese interlude. One gets the author's informal appraisal of the work of a colonial power different from his own. We wish he might also have evaluated America's contribution to the Southwest Pacific; for in these days when American Christians are being accused of *much prattle and little practice* in the matter of local attitudes and social action pointing to a thoroughgoing concept of democracy, we need to set *our* house in order.

Minority People in Their Native Land

The Malayan likes to work only for himself and only for essentials. The Britisher in Malaya liked someone else to work for him. The Malayan did not wish the job. The British imported large numbers of Chinese and Indians; the whole population picture in Malaya changed, and the Malayans became a minority people in their native land. Thus the population of Malaya is 39 per cent Chinese, 24 per cent Indian, and only 37 per cent Malay, according to the figures of Elizabeth Allerton Clark in *Peoples of the China Seas.*

Bruno Lasker in *Peoples of Southeast Asia,* a challenging book on the hundred and fifty million diverse folk who inhabit that area now under the Japanese yoke, shows the difference between this war and past wars. This war, he feels, is a war for the minds of coming generations; a war for the spiritual freedom of the people. If he is right in that evaluation of war aims, we Christians have a colossal obligation to understand the situation among subject peoples, and to throw all our weight upon the side of justice, peace, and freedom. At the crossroads of the world, where modern man thought he had erected an impregnable fortress, our every energy should be bent to secure the social attitudes that will point to enduring peace.

Can the men who work to give expression to the world desire for peace and security build a house by the side of the road that will stand on the strong foundation of right and justice instead of on the sinking sands of greed and pomp and circumstance? It will not be easy. We do not know enough to act infallibly, but that is a part of the task of adult missionary groups—to study; to be informed and understanding; to hold to attitudes that are Christian; and then to become vocal and act to enhance the influence of every movement pointing to the ends in which we believe. We want to win the peace. Does that mean we want to see the end of colonial imperialism? If so, we want to watch every step of the peace to see that the ultimate freedom of subject peoples is assured. We shall have a price to pay for that end. When we appreciate the values at stake, the price will not be too costly. We must constantly scrutinize our government and clamour for right with a robust concern that the ultimate organization which Dumbarton Oaks presages shall look to the four freedoms of the common man wherever he may live.

What must the common man think? Can we find in his attitudes anything to make for a good society in the future? What shall be our Christian message to him?

A Plea to Assume Responsibility

A thing Southeast Asia has in common with the rest of the continent is the plea of Christian nationals for the opportunity to assume responsibility. These words of E. S. Lau of Malaya, at the Madras Conference, can be duplicated in all Asiatic lands:

"Hitherto our work has been missionary-centered. Heads of schools, committees, organizations, are missionaries. But henceforth missionary work should be life-centered. Men and women of our own land should be given places of responsibility."

"Too little, too late" is a phrase that cannot be overworked as we observe the tragedies of these days. Every spot in the area that we are studying that failed to implement the principle, "We learn to do by doing," will have less of Christian leadership and less of genuine group fellowship with which to withstand the onslaught of war and occupation than it would have had. Religion is an individual matter; but an organized group of two or three, working together with God, growing together, ministering together, has far more than the strength of two or three.

Perspective and Broad Outreach

Adults are going to hear a great deal about workshops in the coming year—workshops to produce according to the statement of one man as to the primary purpose of such a condition of learning, "persons of power, skill, depth, and dimensions in the Christian life." Missionaries who return to their tasks to join in workshops with native Christians in whatever land will find themselves a part of an unusually appreciative fellowship which will ultimately (and the workshop process is an accelerating one) express itself in leadership of deep, personal experience and loyalty, understanding, perspective, and broad outreach.

If You Were Set Down in Malaya

It is not easy to be a missionary. It is not easy to be a thoroughgoing Christian here in the homeland where there is so much to challenge us to do good. If you were set down in Malaya as a missionary, how would you begin? Five million people at the crossroads of the world, the world's richest rubber area, the world's greatest source of tin, Malayan people, only 40 per cent of the population, and these inferior in health, education, and economic acumen to the Indians and Chinese who make up the mass of the population. Where would you begin? With an interracial church? With interracial schools? Or would you segregate? What would be your first message to a brown-skinned Malayan? Would you say anything to him or his Chinese or Indian neighbors about the four freedoms? Did Jesus speak of the four freedoms? Did he omit any of them?

Let Us Begin Anew

Zillah Soule, principal of the school at Khandwa, India, led one of the devotional services at the recent biennial meeting of the United Council of Church Women. She spoke of our "pattern of common consent" to unity, stability, a common cause, and the guarantee of human consideration to others. And then she cried out from her very heart: "Let us begin anew; not try to repair and patch." To build anew, she pleaded, for unity of spirit, purpose, and action. She remarked, "There are many united things these days," and went on to mention United Nations and United Front. She pleaded for a proper spirit of humility, honesty, and justice, and pointed to superiority as a man-made characteristic. She asked for us to keep the cross before our eyes, and to cast out materialism. Her closing appeal was "Let us love." Here was a rich and fresh approach, that gentle missionary from one of the younger churches to a great body of between five and six hundred capable church women.

The Malayan has a proverb: *Thought is the lamp of the mind.* Every adult Christian man and woman needs to have his lamp trimmed and burning brightly, for many earnest people are groping rather blindly for solutions to problems which press upon us in times like these.

New Slides

See announcement on new slides on "Missions in Southeast Asia," page 36.

Missionary Units in Fellowship

THE statement is sometimes made, "We find it hard to have a good program of missionary education." Perhaps you have a richer program of missionary education than you realize. There are many phases of missionary education in your church.

All groups who use the Christian Youth *Fellowship* program quarterly will be receiving three Senior sessions and three Intermediate sessions of missionary study in each quarterly. These sessions will usually follow the current missionary study themes and will seek to undergird the youth project. You will want to take advantage of this opportunity of presenting the wider aspects of the work of the church.

Many churches do not have a special through-the-week program of missionary study. It is for such churches as these that the missionary units in *Fellowship* are prepared. Others have young people attending the Sunday evening meeting who do not attend the missionary organization for young people. It is for such as these that the missionary units are prepared.

Many churches have the missionary units in *Fellowship* presented to the Sunday evening group by the members of a missionary group who have made a detailed study of the subject at the through-the-week missionary meeting. This makes for a more interesting Sunday evening meeting and gives the members of a missionary group an opportunity to share their knowledge.

As supplementary materials for the units in *Fellowship, Highway* and *Front Rank* publish articles each week giving additional information which is helpful to those who are to lead the programs.

In addition to the above material, the missionary education department furnishes a free piece of material for these units entitled "Missionary Education Suggestions for C.Y.F."* This mimeographed pamphlet gives suggestions for the study of the current theme to each of the CYF committees.

We hope that you will use the missionary units in *Fellowship;* that you will use these additional materials. Then will you let us know how you like them and whether they serve your need?

—LESTER MCALLISTER.

Visual Aids on Southeast Asia*

The following films are available upon payment of a small service charge:

Silent

Cebu, 1 reel, 15 minutes; *Glimpses of Picturesque Java,* 1 reel, 15 minutes; and *Manila,* 1 reel, 15 minutes.

Sound

East Indian Island and Ceremonies in Bali, 20 minutes. Information on the physical geography, industries, customs of the people of Bali. *Glimpses of Picturesque Java,* 11 minutes. Views of Batavia. *Islands of Netherlands India,* 11 minutes. (Nias and Sumatra) A pictorial tour of these islands. *Cebu and Manila,* 20 minutes. Documentary shots of these former outposts of the Spanish empire. *We, Too, Receive,* 20 minutes. Gives an interpretation of these effects of missionary work among the natives of Southeast Asia. Has definite missionary interest; has been widely used and highly recommended.

*Order from The United Christian Missionary Society, 222 S. Downey Ave., Indianapolis 7, Ind.

For Your March Program

(*Circles and Triangles*)

Seniors: "In Line for Freedom"

In this session you and your group will be seeking to learn the relationships of Southeast Asia to the rest of the world. You may be surprised to learn that most of the sections of Southeast Asia are colonies.

Has the freedom of Oceania, the Netherlands Indies, the Philippines, French Indo-China, British Malaya, and Burma any relationship to our freedom? Should these people be subjects of an empire or a part of the world family? It is on such questions as these that world peace rests. Try to consider how young people in these areas feel.

Intermediates: "In Season and Out"

This session is your group's opportunity to study the "why" of missions. They will find out why it is some are willing to work hard, give up home and friends, live in a land strange to them, in order to take the message of Christ to those who have never heard it.

The study book, *How Did It Happen?* by Margaret B. Cobb, gives several simple but important projects in which your group could participate. Try them, won't you?

To carry out the thought of the subject "in season and out," have someone tell or read the story in *Tales from Southeast Asia* of "Friend Dyak" who helped found a church for his tribe.

From Our Scrapbook on Southeast Asia

From *Amerasia,* a review of America and Asia:

"In Asia there are a number of countries—thickly populated and richly endowed with natural resources—which have for decades and even centuries been part of the colonial system. The industrialized nations of the West have looked upon them as sources of raw materials, financial profits, and outlets for capital investment; and as a consequence they have remained basically agricultural, with little or no native industry, and an extremely low standard of living for the bulk of the population. Some of these countries, like Thailand, are nominally independent though in fact they are as economically dependent as the colonial countries such as Burma, Malaya, French Indo-China, the Netherlands East Indies, and the Philippine Islands. In all of them, native nationalist movements were given a marked impetus by the first World War and its aftermath. In the present conflict most of these countries have been battlegrounds, and they have been overrun and occupied by Japan.

"These peoples . . . . are closely watching the course of the war. There is a question-mark in their minds. They ask: if this is a war for democracy and national liberation, will they be liberated or restored to their former imperial owners? Are the Four Freedoms applicable to them or are they considered unripe for self-government and inapt for democracy?"

More Than Allies

"So foreign missionary activity got the United Nations some effective allies; therefore, it has been a good thing—is that what I am saying?

"No, of course not. It is what the Gospel of Jesus has done for these Melanesian natives who up until a comparatively recent date were a warlike, savage and primitive people. Their tattooed and disfigured faces and bodies, and the spears and war clubs that many of them still carry, are vestiges of the savagery and darkness from which they have been so recently delivered.

"'What has Christ brought you?' I have asked. One answer was in elegant simplicity, 'Light.' Light is a precious gift for a man who has lived in darkness."

—From a pamphlet of the Methodist Church.

Plan Now for March

March 4—Foreign Missions Day
(Have the morning or evening worship built around this special day.)

20—Three-fourths of your goal on this year's project should be sent in.

25—Palm Sunday

30—Good Friday

(If a social is planned for this month use the "South Asian Spree" given in the recreation pages of the Winter issue of *Fellowship.*)

Missionary Worship Service

Theme: From Everlasting to Everlasting

March

All Ye Are Brethren

(Matt. 23:8-12; 1 John 2:10-11.)

Music: "There's a Wideness in God's Mercy"

Call to Worship: Let us remember the wideness of God's mercy and never say:

"I will have none of this exile and this stranger
For his face is not like my face and his speech is strange."[1]

Theoretically, we believe that God is our Father, and that therefore all men are brothers. Practically, we do not. A period of self-examination will make the best of us realize this. We have spent much time and many programs (with refreshments), undoubtedly, condemning the racial discriminations both in this country and over the world. We have discussed solutions. It is time we began to act effectively upon them.

Harry Burleigh, reminiscent recently about his early and long associations with Booker T. Washington, told how once when Dr. Washington had been speaking in Atlanta, he found himself with only eight minutes to make a train connection. He hailed a cab. When the driver saw the color of his would-be passenger, he said, "I can't drive a nigger." Dr. Washington replied, "All right, you ride and I'll drive," and they did!

Here was a practical solution of the pressing problem of catching a train.

This missionary year has acquainted us with the American Indian. Now the study is Southeast Asia. Distance lends glamour and romance to any people. Searle Bates, in the July-August WORLD CALL, told us that the Orient is folks, and that the job of the church is to make those folks real. All people are just folks, and the sooner we realize that and just act naturally toward them, the quicker many world problems will be solved.

What of our own special prejudices? That is where we have to begin. What have been our sins against our neighbors?

An intelligent colored woman was interested in writing. Her employer asked to see some of her poetry. "No, I never let people (implying white employers) read it any more," she said. "I was serving a dinner one evening for Mrs. _____ and I heard her say to the guests, 'Imagine *that* in the kitchen trying to write poetry.'"

Do we prefer Negroes who "know their place"? If so, we demonstrate, even unconsciously, a superiority complex.

Are you one of those worried about the increasing number of colored people who, because of better wages, are seen in the "best" stores? Do you worry over what may happen when Negro soldiers, who have not experienced discrimination in England and other countries, return to our "double standard"?

Do you, even mildly, add to the anti-Semitic wave which is threatening the safety of the world? Do you really believe the Japanese a sub-human race?

(These are random thoughts on a big question. The leader may well use them merely as suggestions for further development.)

A. Ritchie Low, white pastor of the United Church, Johnson, Vermont, lived several weeks with a Negro family in Harlem, because he wanted to find out what Negroes felt about white people. His was the idea that culminated this past summer in eighty-one Negro children being sent from Harlem to homes of white families for a two weeks' outing. The minister said: "To take white youngsters off the city streets is ordinary, but to accept Negro youngsters in the home isn't done every day. . . . It's going to be a worth-while project for us church folk who are quite content to give money and to say prayers so long as neither brings these people too close or causes us too much personal effort."

The story goes that a Negro, converted, innocently tried to join the church. The board pondered this problem and suggested that before deciding on that particular church, he go home and talk the matter over with God. The next day he returned and said he'd changed his mind. God had told him he had been trying to get into that church, too, for several years, without success.

It is time for action. The church must truly prove to be a world church in which all men *are* brothers. Individual Christians need to be alert to the political side of the problem in this country by making sure of the intentions of the men they put into office. But even that is not enough.

Families have to live together in harmony, even with the diversified interests of the individuals, if family life is maintained. The same is true of communities, nations, and the world. Human relations is a big subject, but it begins with *my* attitude toward *you*.

Prayer: Our Father, we pray that we may do more than pay lip service to the standard of values set forth by Jesus. In deep humility we thank thee for the great of all races who have enriched our world; for the simple, common folk all over this world. May we feel part of the whole and have a sense of unity with all mankind, for Christ's sake, Amen.

Suggested hymns for this service:

"Lord, Speak to Me, That I May Speak"
"Lord, I Want to Be a Christian"
"This Is My Father's World"

—MAURINE GRIFFIN.

[1]From *Western Star*, by Stephen Vincent Benet.

Echoes From Everywhere

A "Star" In the Desert

A trip of an hour over very bad roads brought us to Los Haro. If ever a place seemed like an oasis, this was it—our social center in Los Haro in the midst of so much that is dreary and barren looking. There are rooms for guests, rooms for the workers, kitchen and dining room, the social hall and the adjoining clinic, all well built and neatly arranged around an open court and playground, where there are swings and a slide. We passed one day of our short visit at Los Nogales; and Anita, by taking a long walk, visited a neighboring ranch.

Our return to Ciudad Garcia was on a rainy night. In some places the roads were flooded, but we had an excellent driver who seemed to be able to accomplish the impossible by taking us comfortably and safely over bad roads and through the rain.

When I was waiting for the bus after the visit at Los Nogales, one of the ranch girls waiting to see me off found on the hillside a beautiful white flower called a star. It had a delicate, exquisite odor that one would expect to find only in well-cared-for hothouse flowers. The perfume of this little flower found in an out-of-the-way place delighted several people that evening. The care and skill of the unknown driver, the lives of the Christians on the ranch, and the lives of our workers at Los Haro all seem to me like the exquisite perfume of that flower.

—ELMA C. IRELAN.

Aguascalientes, Ags., Mexico.

Nanking University Holds Baccalaureate Service

Marking the close of a school year of unprecedented financial problems, the joint baccalaureate service of the five universities reflected very strongly the increasingly closer contacts with one of the great United Nations—the United States of America. A U. S. Army Chaplain, Captain Lee Romine, preached the sermon. That it was the best baccalaureate sermon they had ever heard was the comment of many; and certainly the rapt attention of the none-too-comfortably-seated congregation, the anticipatory smiles and the bursts of appreciative laughter at points driven home with jokes (and all this in a foreign language) bore ample evidence of the keen interest given to Chaplain Romine. The text was: "When Life Judges Us." With telling simplicity and force Chaplain Romine made clear the fact that, no matter what a man professes, no matter what he says, it is finally life itself that judges him, and there is no escape from such judgment. The only life that is worth while is the one that, following Christ's teaching, gives freely of it-

Congo missionaries in the dining room of the S. S. "Oregon" when returning from a trip to Bolenge. Adults, left to right: Mrs. D. H. Baker, Miss Myrle Ward, Miss Gertrude Shoemaker, Miss Goldie Alumbaugh, Mrs. Whitmer, Joseph Whitmer, Mrs. E. B. Smith (only top of head showing), E. B. Smith. Dr. Baker was the photographer. Some of these folk are now home on furlough in the United States.

self to others. Captain Romine closed with a blessing on the graduating students, and a statement that the eyes of China, indeed the eyes of the whole world, were upon them. With their training and the challenge of the times they had the opportunity to draw forth the highest judgment of life upon their lives.

—University of Nanking Newsletter.

Chengtu, China.

Rural Church Takes Root in India

Along with Miss Shreve we spent a weekend in Murhipara and Nipaniya. We were impressed anew that here are rural churches firmly rooted in India, the result of years of labor, prayers, and the working of God's holy spirit. Fifteen years ago, Murhipara was a notorious criminal village. Today, this element in the village life has almost entirely disappeared. Our workers, who at one time were beaten, persecuted, and dragged into court falsely, have now bought fields and settled in the village. In fact, Kanchedilal has recently acquired all the fields of one of the former notorious characters. Daily the church and school bring new life, strength, and inspiration to the community. The leaders of the Nipaniya church are Bhayalal and wife, Elizabeth Bai. Bhayalal, ten years ago, was a little Satnami boy studying in our primary school at Murhipara. Later he was baptized and sent away for evangelistic training. His wife is the daughter of Bahadur, peon, of the Bilaspur church. The other worker in the Nipaniya area is Otul Prashad, a new convert from Satnamism, vigorous and zealous to win his people to Christ.

—Nelle Smiley.

Bilaspur, G. P., India.

Hidden Answers

1. What must we do for the children of the world? Why?
2. How have the medical and agricultural missions helped Paraguay?
3. What great scientist of our country is pictured on the cover page of this magazine?
4. What testimony does Dr. Henderson make concerning the tremendous value of the War Prisoners' Aid of the Y.M.C.A.?
5. The Disciples of Christ accepted as their responsibility what territory in China? What of the future responsibility in this area?
6. What will be the "reconversion" ministry of the church to ravished souls?
7. Why should the church cooperate more and more with institutions fostering social programs?
8. What effect has the war had on the churches of Great Britain?

Congo Christian Institute

Back of the nursery the women of the freshman class have their school garden. Already they have grown soybeans, corn, peanuts, eggplant, and they are planting their second crop under the guidance of Npengo Thomas and Bokeleale Jean. As soon as the first crop was ready to harvest, we began a cooking class to learn various ways of cooking their produce. Soybeans were new to them, so we tried them cooked with palm oil, roasted in banana leaves in the ashes, pounded in wooden mortars and steamed in banana leaves, roasted or with rice. They greatly enjoyed hearing of George Washington Carver's experiments with the peanut and soybean, and everyone was enthusiastic over the cooking class. We cooked in such quantities that each woman was served enough to take a large plate of food home to the family for its noon meal.

—Mrs. H. Gray Russell.

Bolenge, Belgian Congo, Africa.

In Memoriam

Mrs. Emil Conly, December 15, 1944, Moundsville, W.Va. Member of the First Christian Church, the Philathea Bible School Class, and the missionary society.

Mrs. Belle Wood Stone, November, 1944, Tacoma, Washington. Deeply interested in missions. Member of C.W.B.M. almost from the beginning. "The world is better for her having lived in it."

Miss Corrine Paty, December 5, 1944, Memphis, Tennessee. World Call chairman of the McLemore Avenue Church. Teacher in Sunday school for many years. Sister of Miss Carmine Paty, state secretary of missionary organizations-education for Tennessee.

Mrs. Luella Briston, September 12, 1944, Eugene, Oregon. Her life was spent in service for the Master. Active in all departments of the church. Ever ready to do the kind deeds for those in need.

The Gospel In Mexico City

Great things are developing here just now. Not so long ago I thought that my prison work was coming to an end. Well the highest peak was reached when the gospel was preached over loud speakers to a crowd of prisoners who filled the great dining hall. The young people of Gante sang gospel hymns. At the close, 1,500 Gospel portions were given out. We left the prison, filled with awe and wonderment at what the Lord is working in that place.

—F. J. Huegel.

Mexico.

Resistencia Church Report

Northern Argentina, and especially the Chaco, has been suffering a prolonged drouth. As a result, the people face a difficult situation—the parched fields are not fit for the stock; agriculture products, milk and meat are scarce.

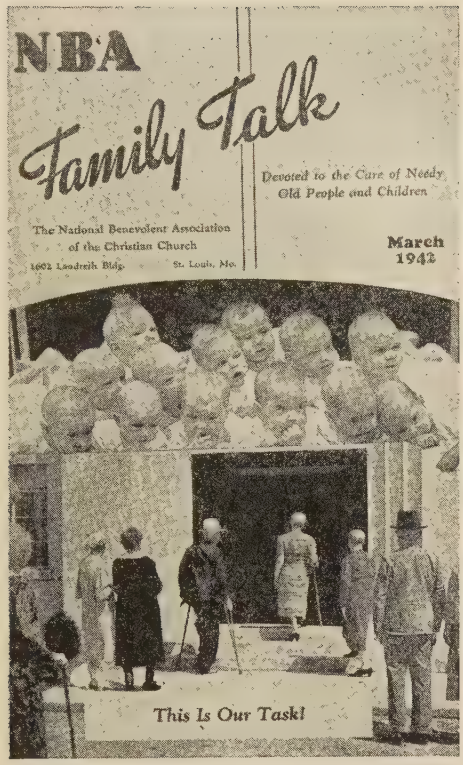
However, in spite of material limitations, our Chaco brethren in the Resistencia church, instead of decreasing their contributions to the Lord's work, have increased them.

Attendance at preaching services has continued the same as in previous months. There have been 5 people who manifested their desire to follow Christ, making a total of 20 who have taken that step. There has been a decrease in Sunday school attendance, but it has never been below 45. There are always children and older people from Fontana, 5 miles distant, and one Sunday a family from Tirol came on foot, a distance of 10 miles.

—Feliciano A. Sarli.

Argentina.

WORLD CALL



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Home Missions in Mexico

ON November 5, it was my privilege to attend the Christian Endeavor meeting in our church in Aguascalientes. I was proud of the group of some 25 or 30 alert, intelligent young people who earnestly discussed plans for a just and durable peace. Most of these young peoplet have had very definite guidance in their Christian life from the director of Christian education, Daniel Lopez de Lara. He is also the director of the Mexican Youth Association. He works in a quiet, unpretending way; and since his own life is truly Christian, he wins the respect and love of all the youth with whom he works.

Some of the boys under Mr. Lopez de Lara's direction will be leaving soon for Mexico City to enter the university. Joel Diaz de Leon will enter the School of Engineering where we feel sure he will be an outstanding student as he has been in the Institute of Science. Daniel Cortes and Benjamin Macias will enter the School of Medicine. Federico Vellanoweth is choosing the army as his profession and will enter the school that corresponds to West Point. We are confident that wherever they are, the lives of these young people will reflect the Christian teaching which has been given to them.

Two of the Mexican Youth Association boys, Antonio Duenas and Daniel Cortes, members of one of the basketball teams, plan to spend part of their vacation in Los Haro, the ranch where Miss Florine Cantrell and I work. These boys are anxious to give some definite Christian service. They will have lots of opportunities at Los Haro. They can teach the boys to play volleyball and other games; to repair toys, teach grownups to read, and others to "do accounts," as the country people say when they mean arithmetic. They can put on some good parties to show people that they can have a good time without dancing and drinking. These boys can help with Sunday school, and can do personal visiting in the ranches near by. There are so many opportunities in the rural areas of Mexico.

—RUTH LESLIE

A happy Christian family of Mexico. Ruth Miriam is the name of the older of the small children. With her are her parents, her aunt, and little sister. Daniel Lopez de Lara is the Director of Christian Education. He also directs the Mexican Youth Association.

Bishop Tucker's Statement

One of the significant statements of Bishop Henry St. George Tucker in the closing months of his presidency of the Federal Council of Churches was one in which he deplored "isolated" acts of desecration with respect to the bodies of slain Japanese soldiers, and appealed to American soldiers as a group to discourage such actions among the "relatively small number of their comrades in arms who may be inclined toward such conduct."

"However much actions of this kind may have been provoked by the military conduct of the Japanese," the churchman declared, "they cannot but be condemned not only from the standpoint of Christian ethics but also out of respect for the canons of human decency."

Bishop Tucker "warmly approved" President Roosevelt's refusal to accept a letter opener which was described as having been carved from the bone of a Japanese soldier. Noting also that pictures have been shown displaying the skulls of Japanese soldiers sent to this country, he asserted that reports of such conduct have the "effect of stiffened morale in enemy countries and of engendering feelings of hatred that will make more difficult the establishment of friendly relations with the Japanese people once the war is over."

Expressing gratification that such practices are contrary to the spirit and policy of our military leaders, he urged them, however, to "make the existing policy thoroughly effective."

Cradle Roll Visitor

Appreciating that for years the church had lacked maximum efficiency in reaching the oncoming generation, a California businessman and his wife conducted for some five years an interesting experiment. They financed the addition to a church staff of a home visitant who is a devoted Christian mother. This worker visits each home where a baby is born one month after the birth and invites the enrollment of the child on the church's Cradle Roll.... This greatly stimulates church membership of young parents. The minister recently said that, when he came, the average age membership of the church was—believe it or not—sixty years. Today he declares this has been practically halved. He ascribes this mostly to the Cradle Roll visitations.

First Impressions of Congo

THE view is beautiful here as the sun is beginning to set in all its colors. When we look out our front door, across the wide Momboyo River, we can see the edge of the jungle swamp, trees rising high, covered with vines and leaves so that the whole becomes a mass of green wall.

We are slowly becoming accepted as a part of this country. Perhaps we should introduce ourselves as we now are. We are Engondolo and Mam'ombenga, and we live in Lotumbe. Those are our new Lokundo names which these people gave us. We arrived here the day before Easter of 1944, just seven months after leaving New Orleans.

Our main interest until now has been to drink in new sights, customs, and ways of living—not to mention a new language. Just a month after our arrival we had a chance to visit all our other mission stations here in Congo. Such an opportunity does not often present itself, so we took it. That trip took one month, all the way by boat. This country is a network of rivers, and often in between the rivers there are swamps which are rivers themselves in high water season.

The work here reminds us of a man being sent out to remove a mountain with a shovel and pick. We do not mean to say that ours is an impossible task, but it is a mountain of a job for such a small force.

To begin with, we have some 20,000 baptized Christians in the Lotumbe area alone, with 2 married couples and 2 single women as missionaries. These 20,000 Christians are people who have just accepted Christianity, and many know nothing more than they were taught before being baptized. Now is the time to teach them more about their privileges, responsibilities and joys as Christians. To do this job we have some 300 evangelists.

The preparation of these evangelists ranges all the way from no schooling to the equivalent of high school. But the most of them are from grade school, and just able to read a little. They are doing the best they can, but are sorely in need of more assistance. This year they pled and begged that one of us go out and travel from village to village, helping them to meet their multitude of problems and showing them how to build the church. We have no one for that work at present. It is our responsibility as missionaries that these 20,000 Christians grow to be mature in Christ. At the same time we must not forget our work of bringing in new recruits.

—JOSEPH AND VENETA WHITMER.
Lotumbe, Africa.

Rickshaw for Hire

Damoh has a rickshaw at last! Lame Sukka invested his savings in a used, bicycle-propelled rickshaw to let out on hire. Many years ago orphan Sukka was brought to the Damoh Boys' Orphanage. He could not walk because of crooked legs, so the older boys pulled a small cart in which he went to church. Later he was able to walk the mile's distance on crutches; now he can walk without any assistance. Mr. Gordon gave him the position of caring for the youngest boys in the Boarding School. Sukka responded to the interest taken in him; he is dependable and takes considerable responsibility.

—ANN MULLIN.
Damoh, C. P., India.

Leper Camp in Congo

Miss Goldie Alumbaugh is proud of the progress made in establishing the much needed leper camp at Nkoni in the Belgian Congo. Nkoni is actually only a certain section of forest that the natives call by that name. Miss Alumbaugh and helpers followed a little hunting path, cutting their way through the jungle back to a stream where they decided to locate the leper colony. Temporary leaf houses and a dispensary were built, gardens planted, and a well dug. The houses have since been replaced by more permanent mud houses with thatch roofs.

Nine native nurses and Miss Alumbaugh are kept more than busy treating 50 to 150 patients daily. There are 52 people, in various stages of leprosy, now living in the colony.

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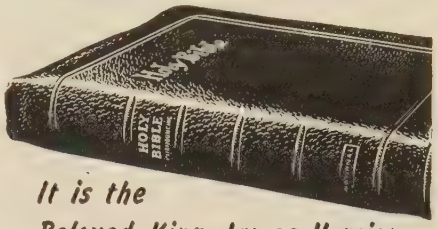

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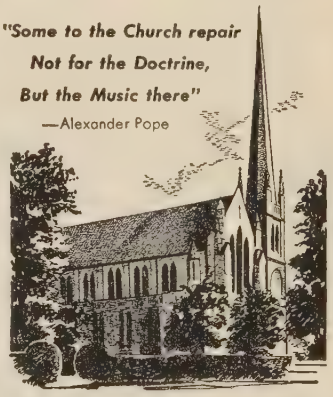
—Alexander Pope



Yet, what are the hymns of the Church if not an expression of its doctrine? "Love Divine, All Loves Excelling, joy of Heaven to Earth come down" . . . how close in this God seems, how real His infinite love and grace!

"All Hail the Power of Jesus Name—and crown Him Lord of all" . . . speaks of the divinity, the universality of Christ. Not only with words, but in the beauty of the organ's anthem-peal of joy, its calm voice of devotion, its humble reverence of prayer . . . all these, speak the deep abiding faith that is in essence the spirit of The Church.

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The Child in Tahiti

THE affectionate side'' of Tahitians is highly developed. The verb, *aroha,* which is found in all Polynesia and which means ''love,'' ''cherish,'' as well as ''pity,'' expresses the depths of the Maori soul. Europeans who have visited the islands have always been struck by the gentleness of the manners, the natural good-heartedness, and the hospitable character of the Tahitian people.

Fathers and mothers love their children dearly. This love, often excessive and unwise, becomes weakness and does not facilitate the problem of education.

What bad habits the children form because of the lack of parental authority! The parents do not oppose the whims of their children. The child is king in Polynesia. Very often we have been witnesses to the weakness of parents before the ''veto'' of a child.

Here are two examples:

One day we were trying to buy a horse which we were told belonged to one of our native pastors. We made our offer to him and he accepted. Unfortunately we had not reckoned with the pastor's child, a four-year-old, who put a formal veto on the transaction. He had said no! And we had to give in to the will of this little king. Never would his father have dared to thwart such a firmly expressed caprice of a small child.

Another time we had asked a native to rake our yard at Raiatea. He gave us many reasons why he could not do this. Moreover, he was ill, he said, and besides he did not need to work in order to live! So we did not count on him. Imagine our astonishment when the next morning at dawn we saw our man coming, rake in hand.

''You do want to rake the yard then?''

''Yes, my child told me to come. I cannot oppose his wishes.''

But is this weakness of parents peculiar to the natives of Tahiti? Is it not found among most of the people of Oceania, who think that a child is a sort of heavenly creature, sent from the gods, whom they must pamper lest it be taken away from them, not to mention other terrible punishments that might befall the parents?

It is often said of Maoris that they are big children governed by little children. What would you expect then to be the grief of parents when they lose their children? It is poignant. More than once we have seen a mother or grandmother unable to survive from grief for her son or grandson but soon follow him to the grave.

This love for children has given birth to a curious habit of Tahiti and Polynesia, that of distributing them to others and of adoption. It is rare to see a household without children that does not adopt one or several and rear them to adulthood. Orphans are not orphans for long; they are quickly taken by near relatives.

When our natives heard some years ago of those hundreds of little children in China who were abandoned on the roadsides by parents unable to feed them, several came to us, begging us to petition the government to have these orphans brought to our islands. With what faith they would have adopted them!

Nowadays frequently babies are born in our leper colony of Orofara in Tahiti. These children, since they cannot stay in the leper colony without danger of infection, are given to those who wish to adopt them. We can assure you that they soon find new parents to feed and rear them.

But the custom of adoption increases the problems of education. The Tahitians humor their adopted children even more than they would humor their own. Adopted children know that if their whims are not satisfied they can return to their real parents, and that would be the greatest disgrace and disappointment to the adopted parents. —CHARLES VERNIER.

(The above article comes from one of the Orphaned Missions receiving assistance through the International Missionary Council.)

New Set of Slides

''Missions in Southeast Asia'' is the title of a new set of 2x2 Kodachrome slides which is available through The United Christian Missionary Society. Through fifty pictures, in pleasing and attractive colors, there is shown a résumé of missionary service in Java, Borneo, Thailand, Burma, French Indo-China, Sumatra, the Philippine Islands, and others of the East Indies.

Groups wishing to use this set of slides may secure them for a service charge of $1.00 from Visual Aid Service, 222 South Downey Ave., Indianapolis 7, Indiana.

Conditions beyond the control of the editors continue to make impossible the early delivery of WORLD CALL as in former years. Ample time should be allowed for putting into effect changes of address, renewals, and new subscriptions. Your patience is appreciated.

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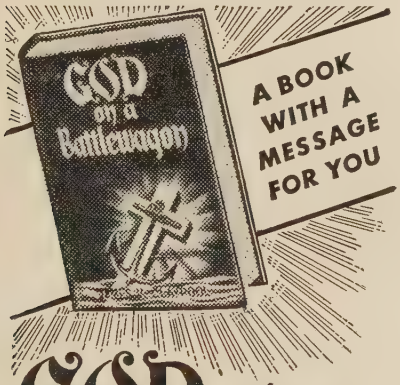
Planning for the Future

Dr. John W. Decker, secretary of the International Council, from New York, and his London, England, associate, Norman Goodall, are on a visit to the mission fields of Australia, India, and China, planning for interdenominational programs that will be put into effect at the close of the war. Dr. Glenn Reed, head of the Foreign Missions Conference of North America, is visiting Ethiopia and the Anglo-Egyptian Sudan, where he was formerly a missionary, to further post-war plans of the United Presbyterian Church. Dr. Frank T. Carwright of the Board of Missions of the Methodist Church, hopes to leave soon on an interdenominational study of the needs of missions in China. Dr. Jackson Davis, of the General Education Board, Dr. Thomas M. Campbell, director of extension at Tuskegee Institute, and Miss Margaret Wrong, of London, an authority on the languages and literatures of Africa, are visiting Liberia, Sierra Leone, the Gold Coast, Nigeria, and Angola, planning for the future of American and British Protestant missions in those areas.

—W. W. Reid.



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By Capt. James V. Claypool

Chaplain, U.S.N.R. as told to Carl Wiegman

Stirring tributes to the men in blue and the part religion plays in the sea war are these simple, warm-hearted stories told by the man who was Chaplain of the *Battleship South Dakota*. Here is faith triumphant over pain and fear and the real courage of American boys painted in an unforgettable way. **$1.50**

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Book Chat

(*Continued from page* 10.)

in his messages. The *Great Interviews of Jesus* furnish material for his latest volume. The titles are a trifle sensational, but the interviews are with the woman at the well, the politician Zacchaeus, the Demoniac boy, the woman taken in adultry, and others.

VAN WYKE BROOKS is rendering a distinguished service to our culture in his three volumes on the history of American literature. His first volume, published several years ago, was *The Flowering of New England* and was followed by *New England Indian Summer*. The third volume goes back to post-colonial days and is called, *The World of Washington Irving*. Here the author covers the periods of such writers as Thomas Jefferson, Washington Irving, Cooper, Poe, Bryant, and Audubon. While the period is more remote and requires more research on the part of the author, the style is smooth, interesting, and intimate. As with his other volumes, the footnotes add greatly to the interest of the text.

Books Mentioned on Page 10

The Time for Decision, by Sumner Welles. New York. Harper & Brothers. 431 pp. Price $3.00.

Pastoral Work and Personal Counseling, by Russell Dicks. New York. Macmillan. 230 pp. Price $2.00.

Brotherhood Through Religion, by Paul N. Elbin. Philadelphia. Dorrance & Co. 150 pp. Price $1.75.

We Believe, by G. Ray Jordan. New York & Nashville. Abingdon-Cokesbury. 135 pp. Price $1.00.

Great Interviews of Jesus, by Clarence E. Macartney. New York & Nashville. Abingdon-Cokesbury. 190 pp. $1.50.

The World of Washington Irving, by Van Wyke Brooks. New York. Dutton. 495 pp. Price $3.50.

Peloubet's Select Notes, 1945. Wilber M. Smith. Boston, W. A. Wilde Co. Price $2.00.

This seventy-first annual volume on the International Bible Lessons is fully up to the high standards which Sunday school teachers have come to expect each year. The outlines, background and illustrative material, suggestions for teachers, and the understandable comments make the *Notes* an invaluable aid to teachers of the uniform lessons.

G. W. B.

Democracy Under Pressure: Special Interests Vs The Public Welfare, by Stuart Chase. New York. Twentieth Century Fund. Price, $1.00.

Stuart Chase is far more than an economist; he is an economist with the rare gift of making the intricacies of economics clear to non-economists. This distinctive quality in his writing was never more apparent than in this his most recent volume, the fourth of a series of six studies by Mr. Chase, published by the Twentieth Century Fund under the title, "When the War Ends."

"When the war ends what will follow?" is the primary question the author asks. Will it be peace or a decade of conflict at home? Will our pressure groups —Big Business, Big Labor, and Big Agriculture—take up where our foreign foe left off? Can Americans learn to think and plan as a group and not as members of selfish blocs? If this can be accomplished, a bright future beckons. The average reader will wish that *Democracy Under Pressure* might be required reading for members of the N.A.M. and Chamber of Commerce, for leaders of the CIO and AFL, and for the highly organized and well-financed lobbyists of Big Agriculture.

—G. W. B.

Books Received

Tales from the Inns of Healing. New York. Friendship Press. $1.25.

Let's Make a Play, by Bernice Buehler. New York. Friendship Press. 25 cents.

Know Your Hymns?, by Frederick Hall. Boston. W. A. Wilde Co. $1.00

The Little Jetts New Testament, by Wade C. Smith. Boston. W. A. Wilde Co. $1.50.

Wanless of India, by Lillian E. Wanless. Boston. W. A. Wilde Co. $3.00.

Peloubet's Select Notes, 1945, by Wilbur M. Smith. Boston. W. A. Wilde Co. $2.00.

The Bahá'í Centenary 1844-1944. Wilmette, Illinois. Bahá'í Publishing Co. $2.00.

God Passes By, by Shoghi Effendi. Wilmette, Illinois. Bahá'í Publishing Co. $2.50.

American Jewish Yearbook, 1943-44. Philadelphia. The Jewish Publication Society. $3.00.

Sabbath, by Abraham E. Millgram. Philadelphia. The Jewish Publication Society. $3.00.

Uncharted Voyage (Tribute to Theodore Carswell Hume), by Ruth Isabel Seabury. New York. Association Press. 25 cents.

History of Y.M.C.A.—Church Relations in the United States, by S. Wirt Wiley. New York. Association Press. $2.00.

If I Were Young, by Clovis G. Chappell. Nashville. Abingdon-Cokesbury Press. $1.50.

Know Your Bible Series, Nos. 5, 6, 7, 8, by Roy L. Smith. Nashville. Abingdon-Cokesbury Press. 25 cents each; 6 for $1.40; 12 for $2.60.

Best Sermons, 1944 Selection. Edited by G. Paul Butler. New York. Ziff-Davis Publishing Co. $3.00.

Brotherhood Through Religion, by Paul N. Elbin. Philadelphia. Dorrance & Co. $1.75.

Dr. George Washington Carver, Scientist, by Shirley Graham and George D. Lipscomb. New York. Julian Messner, Inc. $2.50.

Democracy Under Pressure: Special Interests Vs the Public Welfare, by Stuart Chase. New York. Twentieth Century Fund. $1.00.

Exposed, by A. B. Ost. Published by author. 127 E. Ruby Ave., Palisades Park, N. J. 75 cents.

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1944, to November 30, 1944, Compared With July 1, 1943, to November 30, 1943.

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1943-44	1944-45	1943-44	1944-45
Churches	$136,402.69	$164,047.57	$23,124.74	$20,686.15
Bible Schools	31,886.55	34,975.64	2,621.52	2,525.52
Christian Endeavor Societies	1,458.80	1,313.10	450.75	269.34
Women's Missionary Societies	45,098.00	52,846.95	3,455.64	2,033.96
Councils	49,180.66	67,530.99	6,359.97	1,391.75
Young Matrons' Missionary Societies	1,836.34	2,030.48	47.50	----
Guilds	5,301.20	7,642.15	257.50	170.00
Circles	1,036.36	791.26	41.00	----
Triangles	378.18	400.79	14.00	----
Children's Missionary Organizations	534.37	420.19	121.25	67.06
Unified Youth Groups	1,194.39	2,201.38	754.57	790.78
Unified Children's Groups	127.05	47.54	37.83	43.48
Individuals	5,311.46	7,283.09	10,803.86	8,131.91
Grand Totals	$279,746.05	$341,531.13	$48.090.13	$36,109.95
Missionary Organizations Totals	$104,686.55	$133,911.73	$11,089.26	$ 4,497.03

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$61,785.08.

Girl Scouts Can Help

"Girl Scouting can help many of the Protestant churches in the work which they are doing for younger and older girls," according to a letter which was released recently from Dr. Frank D. Getty, Newark, N. J., to Mrs. Alan H. Means, national president of the Girl Scouts.

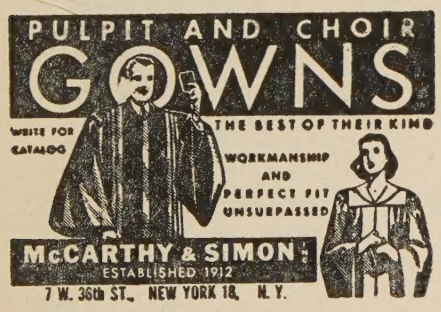
Dr. Getty is vice-chairman of the newly appointed Girl Scout Protestant Advisory Committee and former chairman of the Committee on Religious Education of Youth of the International Council of Religious Education through which a cooperative relationship has been established.

Dr. Getty pointed out that, "We hope that many more churches will take advantage of the offer of the Girl Scouts of cooperation in the use of this program." His letter lists three significant bases for church cooperation and coordination:

First: The religious and spiritual base expressed in the Girl Scout Promise and Laws.

Second: The interesting and wholesome recreational activities and opportunities for service.

Third: Practice in democratic procedures—the basis of good citizenship.



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Christmas at Mexican Christian Institute

THE council of Central Christian Church, San Antonio, Texas, gave its annual Christmas party for the Mexican Christian Institute. Gifts of cookies, candy, toys, and nuts were received. It is something to look forward to each year as we share in this fellowship. The youngsters from the kindergarten who dramatized the Christmas story enjoyed themselves immensely and really felt like Santa as they carried the bundles to the car.

Christmas Eve was one of the happiest times of my life as the business girls' group from the Institute, some of them from the church and several adults, presented a cantata, "A Christmas Song of the Ages," at the Mexican Christian Church. This was about the finest group I have ever come across—each eager and willing to do more than his or her share to make this "night of nights" one to be remembered by all who took part and by all who heard. After the cantata, we went caroling in the neighborhood and ended up at the home of one of the families for a tamalada. It was truly a night of Christian fellowship and joy!

We are grateful to all the churches for their interest in our work.

—TWILA V. BURNS.

What is wanted in the nation of tomorrow must be put into the hearts of the young today.

He who helps a child helps humanity with an immediateness not possible at any other stage of life.—PHILLIPS BROOKS.

Last Column

Tell All, Tell Nothing

Miss Leta May Brown and Miss Ethel Shreve, missionaries, recently came home from India on a troop transport ship. The orders were that no one was to write letters that contained any mention of so many things that the civilian passengers were at a loss to know what to put into letters. For the fun of it, Miss Brown wrote a letter which was supposed to say everything but tell nothing. It was later published in the daily news sheet printed on the ship. The letter was as follows:

You will be pleased to know I am not now where I was when you last heard from me nor am I now where I shall be when you next hear from me.

Several decades ago there was a popular song that went something like this "I don't know where I'm going but I'm on my way." Well, I can go one better than that. I don't know where I'm going nor anyone else either. We've all been told no one knows where we are going but even if they did they wouldn't dare tell. It's a military secret.

In fact, if anyone were to ask me just now where I am I should have to say, "I don't know. I am completely at sea as to where I am."

All we may say is that we have left the place where we were and are now proceeding on our way to the place where we shall go, on an unmentionable vehicle of transportation and shall arrive at some unmentionable place at some distant date which the Lord only knows and he won't tell.

We have been receiving the sort of food that is greatly appreciated by the sort of person that appreciates this sort of food. And as for those who do not—well, that's just too bad. Such persons should be compelled to go to each meal wearing muzzles.

We have been told this vehicle of transportation has never before carried such passengers as we are. We all can say that never before have we been carried by such a vehicle of transportation. Surprises are mutual and we trust not all together unpleasant on both sides.

If this letter is not held up by the censor because of all the valuable information it contains I should be happy to have an answer from you.

Anxiously in suspense
Your unmentionable friend.

P. S. I cannot sign my name. It is a military secret.

It's not the hours that you put in that count; it is what you put into the hours. —H. B. WOODS.

Why He Kept His Hat On

A man was seen to enter a certain church, and sit down with his hat on. When the deacons came in they noticed the phenomenon, and held a whispered conversation, seemingly interested and perturbed. At last one of them approached the stranger and politely said, "Excuse me, sir, but are you aware that you have your hat on?"

"Ah," said the man, "I thought that would do it! I have been coming to this church for weeks, and not a soul took the slightest notice of me, or spoke to me. I am glad you have condescended to speak to me at last."—Selected.

About Your Church Organ

For three years it has been virtually impossible to buy an organ. Today that situation has changed. If your church is one of the many that needs an organ, you can make definite plans now.

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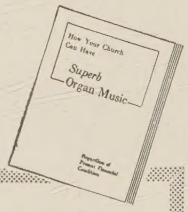

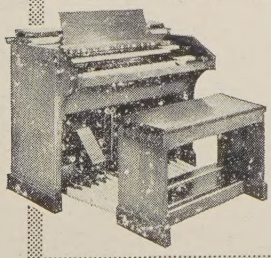

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